The Churchman.

Vol. XXIV, No. 50.] "The Church of the Living God, the Pillar and Ground of the Truth." [Whole Number 1247.

JOHN HECKER, PROPRIETOR. NEW-YORK, FEBRUARY 10, 1855. { At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church	at 9 A. M. and 3 P. M.
St. Luke's Church	8½ " 5 "
Church of the Nativity	9 A. M.
Church of the Annunciation	9 "
[Sunday services, 10½ A. M. and 3 P. M.	
Church of the Holy Communion	8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½ On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]	
Church of the Transfiguration	½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles	9 "
Church of the Holy Innocents	9 "
On Saints' days and other Festivals, 2d service	11 "
St. Luke's Church, Brooklyn	8½ "
[On Festivals and Fasts, a *second* service at	5 "
Grace Church Brooklyn Heights	9 A. M.
St. Mary's Church, Brooklyn	at 5½ P. M.,
and on Fridays and Holy Days at 8½ A. M.	
Friday evening, with Lecture, at 7½ P. M.	

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR FEBRUARY.

11.	Sexagesima Sunday: Second Sunday before Lent.
18.	Quinquagesima Sunday: Next Sunday before Lent.
21.	The First day of Lent, commonly called Ash Wednesday. [Proper Psalms instead of the Psalms for the day of the month. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed immediately after the Collect for the day.]
24.	St. Matthias the Apostle.
25.	First Sunday in Lent.
28.	Ember Day.

MARCH.

2.	Ember Day.
3.	Ember Day.
4.	Second Sunday in Lent.
11.	Third Sunday in Lent.
18.	Fourth Sunday in Lent.
25.	Fifth Sunday in Lent. The Annunciation of the Blessed Virgin Mary.

THE CHURCH AT HOME.

Appointments of Missionaries for the Present Year.—The following are the arrangements given in the *Spirit of Missions*:—

The Rev. T. F. Wardwell, to Florence, Alabama—from the date of entrance on his duties; the Rev. T. F. Bacon, to Nachitochez, Louisiana—from October 1st. In Wisconsin, the Rev. C. C. Edmunds, to Watertown—from August 13th; the Rev. G. B. Eastman, to Fond-du-lac—from October 1st; the Rev. H. M. Thompson, to Portage City—from August 1st; the Rev. J. E. C. Smedes, to Beloit—from October 1st; the Rev. L. D. Brainard, to Mayville, Juneau, &c.—from September 1st; the Rev. W. H. Studley, to Geneva and Bloom Prairie—from September 12th. In Indiana, from October 1st, the Rev. Henry C. Stowell, to Logansport; the Rev. James Runcie, to New Harmony; the Rev. Daniel Shaver, to Worthington; the Rev. Wm. Miller, to Connersville. In Minnesota, the Rev. T. J. Wilcoxson—from October 1st to itinerate. In Iowa, the Rev. Geo. W. Waston, to Bellevue—from November 1st. In Illinois, from October 1st, the Rev. George S. Porter, to Providence and Teskilwa; the Rev. James Bently, to Grand Detour, Dixon, &c.; the Rev. Asa Griswold, to Nandalia; the Rev. Joseph W. Pierson, to Wau-Keegan, &c. In New-Hampshire, the Rev. N. F. Ludlum, to Hopkinton—from October 1st; the Rev. P. B. Morrison, (transfer) to Berlin, &c., Wisconsin—from December 17th; the Rev. E. H. Downing, (transfer) to Brenham and Chapel Hill, in Texas—from October 1st. The other Missionaries on the list are re-appointed for the current year.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Sexagesima Sunday, Feb. 11,	A. M.,	Church of the Good Shepherd, New York.
	E.	Holy Trinity, Brooklyn. [Anniversary of the Church Charity Foundation.]
Ember Day, Friday, March 2,	A. M.	St. Luke's, Catskill. [Ordination and Confirmation.]
Second Sunday in Lent, March 4,	A. M.	St. George's Chapel, Beekman Street. [General Ordination.]
Fourth Sunday in Lent, March 18,	A. M.	Christ Church, North Brooklyn.
	P. M.	St. Paul's, Williamsburgh.
	E.	St. Mark's, do.
Fifth Sunday in Lent, } March 25,	A. M.	St. Thomas's, New York.
Annunciation B. V. M. }	P. M.	St. Luke's, do.
Sunday before Easter, April 1,	A. M.	Ascension, New York.
	E.	Holy Trinity, Brooklyn.
Wednesday before Easter, April 4,	E.	St. Mary's, do.
Thursday " " 5,	E.	Holy Innocents, New York.
Good Friday, April 6,	E.	Grace, Brooklyn Heights.
Easter Even, " 7,	E.	Holy Communion, New York.
First Sunday after Easter, April 15,	A. M.	St. George the Martyr, New York.
First Sunday after Easter, April 15,	P. M.	Zion, New York.
Third Sunday after Easter, April 29,	A. M.	St. James's, New York.

⁂ Other Appointments will be made, in the city of New York and the immediate neighbourhood, during March and April, if requested by Rectors of Parishes.

New York.—The Provisional Bishop delivered a sermon last Sunday evening in St. Stephen's Church, in this city. The topic was *Christ as an Example*. The conjectures that might have been entertained concerning the mode of His appearance, and respecting the prerogatives He would choose to exercise, had the sudden announcement preceded His coming that the great Being, hid in ages, was now to be seen on the earth, God manifest in the flesh—the fear of approach, the wonderment and awe that would have been displayed—the high and awful and lofty state with which superstition would have invested the Saviour's person, were contrasted with His meekness and humility, His presence with the lowly and afflicted, and the ministering acts of mercy recorded,—how that the blind saw, the lame walked, the lepers were cleansed, the dead were raised up, and the poor had the Gospel preached to them. Even we ourselves in presence of such an announcement would have entertained a thousand contradictory ideas, and gazing from afar on this founder of a new spiritual kingdom, this endower of fallen humanity with a new principle of regeneration, this institutor of a body through which the Tacraments and the Word were to be preserved when He should be lifted up, might have asked anew the question—Art thou He that *should* come, or do we look for another? His seeking neither favour nor patronage—His passing by the palaces of princes, the villas of statesmen, the schools of philosophers, was finely depicted; the preacher adding that when the mighty were called, it was for their salvation. In what the All Holy chose to be doing in the brief moment of His dwelling on earth, disclosing in all respects what the Divinity is like, we were to find our great lesson of action. In place of occupying Himself with a mighty demonstration of power, Christ had hidden all that which would not serve as an example, and only manifested His divinity when the relief of human misery was concerned. To be merciful and to exercise the charity that vaunteth not itself, to emulate the divine compassion and love, to visit the poor and the afflicted—these were our duties. It was no wonder that with such an example the poor should have been made special objects of Christian care—that kings and princes should have knelt together with them at the font of baptism—that queens should have become nursing mothers of the Church—that there should have been founded magnificent charities of which noble ladies have been the ministering servants, hospitals not known before the time of Christ, especially those in which there is a double ministry, and that there had been begun and carried on the works and labours of love which the present day witnesses, whether on a foreign shore or in the alleys of our own city. The congregation worshipping in that temple had been enjoying the comforts and luxuries of a spiritual life; but there were yet tens of thousands around sunk in misery and sin, with the Gospel hid from them because no messenger had gone forth to meet them. We received indeed those who came to us, though scarcely providing even for their reception; there existed no comprehensive system for sending out messengers from house to house, cellar to cellar, garret to garret. With due appreciation of the efforts of the clergy and of the laymen of the Church, and conscious of addressing a congregation fully sensible of its obligations and earnest to discharge them, he would yet impress them with the conviction that nothing was to be thought done while so much remained undone. We were yet to visit with the Gospel every destitute family, every alienated soul, and so do the work of Christ, and so through His grace and mercy attain to everlasting bliss hereafter. The Bishop closed with a solemn appeal taken from the lessons of the day. We may add, that it has seldom been our lot to listen to a discourse more vigorous in diction, more lucid in arrangement, or more impressive in the illustrations of the principle of action designed to be inculcated.

—The Church at Haverstraw was consecrated on Sunday last. The services were peculiarly solemn, and the occasion possessed a double interest from the completion of the edifice and from the introduction of a memorial to our late much-beloved Prelate, in the form of a window of stained glass. The gorgeous panes, rich and harmonious in colour, and "adorned with many a quaint device," have a supremely beautiful effect; and the whole work constitutes, perhaps, the only fitting memorial to any one of the clergy yet erected in this country. The window has a Western aspect, has three lights, and is of the second pointed period, with tracery in the head. The central compartment represents a beautiful figure of our Lord, holding a globe, with the right hand raised in an attitude of benediction, and surmounted by a canopy rather weak both in design and colour. The figure is very fine, but the drapery lacks power, from want of breadth. The diapers are fine and very appropriate, consisting of pomegranates and bands of three-leaved scroll-work. The base has the pelican feeding her young, remarkably well treated, the colouring of the wings being very rich, though the blue is too dark. The side-lights, to our view, are perfect triumphs in the art. The angels in the centre are certainly without any approach at rivalry. The figures are conventionally treated; they hold shields on which are inscribed the emblems—the seamless garments, the dice, &c. Their countenances are comely; and the effect of the colouring of the wings, folded, which close upon them, superb. The griselle is of a graceful geometrical pattern. The head has angels holding scrolls. In the upper compartment the dove descends, surrounded by a glory, &c. The inscription in the bottom of the window runs thus:—

To the Glory of God.
In Memory of
Jonathan Mayhew Wainwright,
Provisional Bishop of New York,
Whose last Public Services were offered here,
On the Eleventh Sunday after Trinity.
1854.

The great fault of the window is that it is too light; the design is the more glaring that its aspect is *Southern*, though behind the altar. Still, as a work of art, we have nothing like it; and it will make Haverstraw the stopping-place of every lover of true ecclesiastical art. The design is by Doremus & Akeroyd.

Rhode Island.—The following report on the subject of the salaries of the Rural Clergy was presented to the Missionary Convocation of Rhode Island, sitting at Westerly, Jan. 10th, 1855:

The Committee appointed to take into consideration measures for the increasing of the salaries of the rural clergy, report, that—assuming the number of communicants in the Diocese at 2,500; and that where there are communicants whose circumstances would not warrant us in depending on them for increased contributions, there are also other persons, favourably disposed to the Church, who would willingly make up any deficiency thus created by these poor communicants; and assuming also that there are only twelve clergymen actively employed in parochial labours, whose salaries fall below $1,000 per annum; and furthermore, that the aggregate of the amounts necessary to bring their incomes up to $1,000, would be $3,600;—your committee find that if each parish should raise a sum equal to three cents per week for every communicant, the total amount thus raised would be $3,900; a sum fully adequate to the end in view.

If we regard the Church as a corporate body, having for its object the maintainance of the public worship of God, and the publication of the Gospel of Jesus Christ to a lost and ruined world, it must be evident that each member thereof should contribute his share toward the conduct of those plans, which that object renders necessary to be carried out.

But the present system, which obtains in the American Church, is found to require a much larger contribution from the ministers of the Gospel than from any other class of men.

Indeed, the proportion contributed by the rural clergy of America, toward the maintenance of public worship, is on an average tenfold that of any other class of professional men. Nor are their city brethren far behind them in this respect. The truth of this statement will appear from the following considerations.

The pay of a well educated man, which can always be commanded, under favourable circumstances, (*i. e.*, a good moral character, industrious habits, and aptitude for business,) ranges from $500 to $10,000 per annum; *i. e.*:

School Teachers	$500
Lieutenant in the Navy	1,500
Captain in the Army	1,500
Clerk in a Department (U. S. Gov.,)	1,500
Surgeon in Navy	2,700
(1st class) Engineer	3,000
Professor, Medical College	4,000
Physician (1st class,)	10,000
Lawyer, (1st class,)	10,000
Rural Clergyman	500

Taking the military officer's salary as a very low average of what educated men can command, we have $1,500 permanently secured through life for active service, together with an ample allowance in sickness and old age.

If then a well educated Clergyman, who could command $1,500, receives only $500 for his services in maintaining public worship and the general care of a parish, he is evidently relinquishing $1,000 a-year; and if it be taken into consideration that he vacates his pay when crippled or superannuated, we must add something more to the amount which he is thus contributing for the welfare of the Church. To relinquish such a sum, is to contribute *tenfold* the amount which is given by the laymen who pay only $100 per annum.

The effect of our present system of inadequate support, upon the personal character, and public standing of the clergy, is exceedingly detrimental.

They are not only poor, but in many cases the embarrassments of debt, and the consciousness of dependence, crush their spirits, and tend to beget a degrading sense of obligation.

Sometimes they are made to feel that their most self-denying labours are not appreciated, and that they are regarded by their brethren of the laity as objects of charity, or as the proteges of some wealthy parishioner.

Another circumstance contributes much to degrade them in the eyes of worldly men. Being sent on missions, with an inadequate supply of materials for their work, they often find it necessary to leave their proper sphere of duty, and visiting our wealthy parishes, to go from house to house begging for money to build churches, and provide all the means of carrying on their mission.

Clerical beggars have become an object of ill-concealed aversion to our large capitalists, and of ridicule to our servants and clerks. The missionary of the Gospel of our blessed Lord is often rudely repulsed from the doors of the princely mansion of a brother Christian, who has sent him out as his proxy to fight, without military stores; to cultivate land, without implements of husbandry; to build a church, without materials.

Nor is this all. Self-abased, and often exposed to the contempt of those who cannot appreciate the value and importance of their labours, rural clergy are in danger of losing caste in the eyes of their more favoured brethren, the clergy of larger and more wealthy parishes.

The dependence of the rural clergy upon their brethren for the little gratuities which are eked out, to make up deficiencies in their salaries, and for working materials, without which their labours cannot be properly sustained, will gradually give an undue influence to wealth and station, over all the dearest interests of the Church.

We therefore conceive that it will be prudent and desirable that the Convocation should take into consideration the propriety of fixing a minister's salary, which shall be guaranteed to its clerical members during active service; and also of contemplating in the future, that after — years of public service, crippled and superannuated clergymen may retire on a diminished income.

We would also respectfully suggest that when missionaries are sent out, they should be furnished with every means necessary for the successful prosecution of their work.

On behalf of the Committee.

K. I. Stewart, *Chairman.*

Pennsylvania.—The Bishop has recently admitted the following to Holy Orders, at Philadelphia:—Mr. Geo. L. Crooke to Deacon's Orders; Rev. J. T. Huntingdon, and the Rev. H. A. Coit, (Deacons) to the Priesthood. At the Bishop's recent visitations, he confirmed, at several places, 119 persons.

Virginia.—There is great complaint, we find, of the scanty provision made for the clergy in many parts of this diocese. A writer in the *Southern Churchman* addressing the "communicants and members of the Virginia parishes," asks them individually—"Are you one of those parishioners who so act toward your pastor as to convince him that, while providing for your own family, you take pleasure in sharing your abundance with him?" And then he goes on to remark, that—

> One reason which renders it doubly dishonourable in a congregation not to support its minister is, that his salary—unlike that of business men—is not recoverable by law. If your pastor is worth having at all, the least that he could be satisfied with, would be a support at your hands. Men of other vocations would not be contented with so little, but seek an annual accumulation of property. Ministers do not expect this, but having voluntarily relinquished the opportunities which their education and other advantages would give them for this object, equally with other men, and having made the sacrifice for your benefit, they certainly are entitled to *a support* while labouring in your service.

The subject is one which will bear agitation.

Iowa.—The Bishop of this new diocese is proceeding with his plan of presenting its wants and claims to the Church at large. On the third Sunday after the Epiphany, we learn from the *Christian Witness*, he preached with that object in Trinity and St. Paul's churches, Boston; and in St. Paul's, Brookline. "The Bishop urged the general duty of extending the Gospel and Church of Christ, and made a particular and earnest appeal in behalf of the great West, and of Iowa especially. He proposed his plan for the endowment of his diocese, by the purchase at an early day of public lands: and we are happy to know that it meets with the approval of our clergy and laity generally. A comparatively small expenditure now will secure what in a few years will become an ample fund for diocesan purposes: and we confidently predict that the effort in which the Bishop of Iowa is engaged will be crowned with full success." Last Sunday (*Septuagesima*) the Bishop preached for the same purpose in St. Thomas' Church, Taunton.

THE CHURCH ABROAD.

England.—An address to both Houses of the Convocation of the Province of Canterbury was in course of signature by the Clergy of Westminster, and was expected to be followed by the Clergy of other populous places. It is to the following effect:

> "We, the undersigned Clergymen of the Church of England, officiating within the City and Liberties of Westminster, having under consideration the Report of the Convocation for the Province of Canterbury, on the subject of the Church Services, desire to express our concurrence with the opinion of the Committee, that an Order of Prayer and Thanksgiving, distinct from the present Evening Service, to be set forth by authority, and to be used where three Services are performed on a Sunday, is much needed. For this new or additional Service we consider it highly expedient that a new Table of Lessons and Psalms should be prepared.
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> We would further express our concurrence with the opinion of the Committee that occasional Collects, as well as various short Services to be constructed out of the Book of Common Prayer, and more particularly a Service for Schools, would be a valuable addition to the means of edification possessed by the Church. This expression of our agreement with the views and suggestions of their Committee we venture very respectfully to submit to both Houses of Convocation, to be dealt with in such a way as they in their wisdom shall think most conducive to the true interests of the Church of England."

The case of Archdeacon Denison was exciting considerable anxiety, and the opinion was gaining ground that the prosecution was being unjustly pursued. The Archdeacon himself has published the following observations on the Judgment of the Commissioners:

> "The proposition selected by the Clevedon Commissioners for special condemnation is this, 'That all who come to the Lord's table, to those who eat and drink worthily, and to those who eat and drink unworthily, the Body and Blood of Christ are given; and that by all who come to the Lord's table, by those who eat and drink worthily, and by those who eat and drink unworthily, the Body and Blood of Christ are received.'
>
> "The Commissioners have omitted to state, or even to allude to, certain words, the omission of which cannot have failed to mislead the public, notwithstanding that these words, or words equivalent to them, are connected with the substance of the above proposition in no fewer than twenty-eight places in the three sermons.
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> "This act of the Commissioners is the more extraordinary because their attention had been distinctly called to this particular omission by my counsel, when speaking upon the subject.
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> "The words that I refer to as to what ought to have been appended to the above proposition are the following:—
>
> "'That the effect, efficacy, power, or operation of the thing so given and received may be unto life, as in the case of those who receive worthily; or may be unto death, as in the case of those who receive unworthily.'
>
> "I see that the Commissioners have exonerated me from all imputation of Romanism. Whatever the value of this declaration on their part might have been, it is effectually destroyed by the unfairness of the earlier portion of their report."

The London *Guardian* says that "there is a very prevalent impression that the whole business—from the choice of the Commissioners, to the Judgment—has been managed in an unfair and un-English way. As some proof of this," it adds, "we may mention that a letter from Mr. A. G. Stapleton, a member of that avowedly staunch Protestant institution, the National Club, appears in a prominent place and type, in the *Morning Herald*, and contains the following passages:"

> "Having said thus much, I cannot refrain myself from avowing my conviction that as far as can be judged from what has already transpired, the Archdeacon, in the late proceedings of the Commissioners at Clevedon, has been very unfairly dealt with—that his complaint of the omission of those parts of his sermon which qualify and explain the passage selected by the Commissioners for special condemnation, is a just one; and that if the parts omitted had been placed in juxta-position with the one part selected for condemnation, a *prima facie* case could not have been established against him."
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> "I, sir, was one of those who rejoiced in the judgment of the Privy Council in the case of Mr. Gorham. I should have deemed it a great misfortune for our Church if the decision had been against him. . . . But if one is called upon to decide which deviates the most, the Archdeacon or Mr. Gorham, from the doctrines of the Church as expressed in its Formularies, there cannot be a doubt that the 'prevenient grace,' on which Mr. Gorham relied for reconciling his views with the very clear and decided language of the Baptismal Service, is immeasurably further off from coinciding with the expressions in the Prayer Book and the spirit of the Thirty-nine Articles, than the sacramental doctrine as preached, *with its explanation*, by the Archdeacon, in the passage selected by the Commissioners for condemnation."

The Dissenting and litigious Churchwarden of St. Paul's, Knightsbridge, had applied to the Consistory Court for a decree calling on the Hon. and Rev. R. Liddell, the Incumbent, to show cause why a license or faculty should not be committed and granted to Mr. Westerton to remove the altar or high altar and cloths now used for covering the same, together with the wooden cross elevated thereon and fixed thereto, as well as the candlesticks thereon, together with the credentia preparatory altar, or credence table, now set up and used in the Chapel or Church of St. Paul. Dr. Lushington (the judge), said he could not issue this decree without seeing the church—such a decree, if carried out, would apply to other churches. A similar application respecting St. Barnabas was also ordered to stand over.

The Bishop of Exeter had held an Ordination, and admitted to Holy Orders nine deacons, and eleven priests.

The Bishop of London has intimated his intention of holding a series of confirmations for the metropolis and suburbs during the Spring.

The Bishop of Lincoln has delivered the third of a series of lectures to the working classes of Nottingham, on the "Evidences of Christianity." The audience (a great number of whom were working men) paid the most devout attention to the lecture.

A meeting had been held in London to hear from the recently-consecrated Bishops of Sydney and Mauritius a statement with regard to the distant dioceses to which they are about proceeding. The Rev. H. Mackenzie, the Vicar of St. Martin's-in-the-Fields, presided. He adverted to the generous support which the Society for the Propagation of the Gospel in Foreign Parts had lent toward the formation of new Sees in the various colonies and dependencies of the British Crown. The Bishop of Sydney alluded to the difficulties which he expected to encounter in Australia, the See to which he had been appointed having been two years and a half without a presiding Prelate. The population at Sydney had been very much neglected, for thousands of convicts, descendants of convicts, and seamen belonging to the port, had never heard the voice of a minister of the Church to which they professed to belong. With regard to the aborigines, he might mention that he was very desirous of bringing them to those reserves at Sydney which the Government were desirous they should occupy. The Bishop of Mauritius said that his was a newly-constituted diocese, consisting of an island 44 miles long and 32 broad, but which consisted of a population of 213,000 persons. It had belonging to the Dutch, to the Portuguese, to the French, and, lastly, to the English; and, as might be expected, there was a great variety of classes. In Port St. Louis there were old French colonists, English merchants, Arabians, Africans, 10,800 emancipated slaves, and about the same number of Indians. For these various classes little had been done. A few clergymen were maintained by the Government, but he must look for support in carrying out his work to the liberality of members of the Church at home. Mr. Jarvis and some of the local Clergy addressed the meeting, and a vote of thanks was accorded to the Right Rev. Prelates for their attendance.

Canada.—The Lord Bishop of Montreal held his triennial visitation in Christ Church Cathedral, in that city, on the 24th ult. About fifty of the clergy were present. The Bishop and the members of his Cathedral Chapter, and the Provisional Bishop of New York, took their places within the chancel. After the administration of the Holy Communion, the Bishop proceeded with the delivery of his Charge. In alluding to the voluntary system in the United States, he took the three nearest States of Vermont, New Hampshire, and Maine, having a population of 1,188,000; communicants of the Church, 2,894; and clergy, 47. He then continued:

> I have a population of about one-sixth of these three Dioceses, two-thirds of their communicants united, and five more clergy than all three put together. If the Society's aid be withdrawn, and emigration continues as it has been, my 52 would sink down into 12 or 14. Bishop Eastburn, of Massachusetts, has lately written a charge, or pastoral letter, in which he complains that in his diocese respectable parents will not bring up their children to the clerical profession, because the salaries hardly keep people from starving. He declares that it is so everywhere around him.
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> Now, I think that *at present*, the diocese of Montreal will compare very favourably, not only with those alluded to in the United States, but also with New Brunswick. According to the last returns of 1851, the total of the population of the District of Montreal, with which my diocese is exactly co-extensive, was 472,405, being a little more than one-third of the population of the three American dioceses; while it is considerably more than double that of New Brunswick. But then, 385,787 of these are Roman Catholics, the greater number of them of French origin, and with a regularly organized and most richly endowed Church establishment; yet under this great disadvantage, we have, according to the last returns I received, and they are certainly since increased considerably, 2,941 communicants, and 54 clergy now in charge of cures; being more communicants and more clergy than all these three American dioceses united, though they contain treble our population. And taking into the calculation all our French Roman Catholic population, we have one communicant to every 150 of the inhabitants—a number which is only exceeded by seven dioceses throughout the whole of the United States.

THE WORLD AT HOME.

The Cold Weather.—The cold has been intense here, and in all the Northern and Eastern States, this week. The ground has had a covering of snow, varying from one or two inches to a foot or a foot and a half, according to the locality. The thermometer has ranged as low, in some situations, as 20 degrees below zero. The New York rivers are open, though filled with floating ice.

Destructive Fire.—Early on Monday morning, a fire broke out in No. 140 Fulton street in this city, adjoining the "Sun Building," and in a very brief period Nos. 140 and 138 were nearly destroyed. The fire originated in No. 140 in the third story, but from what cause is unknown. From No. 140 the flames communicated to the four story store No. 138. Both of these buildings were entirely destroyed, and but a small portion of their contents saved. Several persons on the upper floors had a narrow escape by leaving a moment before there was a crash carrying the whole of the fourth floor with it. The "Sun building" was for a time in great danger, but escaped without material injury.

Criminal Lunacy.—J. N. T. Tucker, who was tried for the murder of his child, in Brooklyn, was brought up before Judge Moore of the Court of Sessions in that city, a few days ago, and several eminent physicians, to be examined as to his sanity. His Honor has since determined to sign the warrant for Tucker's committal to the Lunatic Asylum.

Another Indian War.—By a bill that has passed the Senate, to raise 3000 men, and appropriate two and a half millions of dollars, it appears that we are to have another Indian war along the Missouri river and its tributaries. This is said to be an Administration measure, under the lead of the Secretary of War, Jefferson Davis.

Hon. William H. Seward Re-elected.—Great satisfaction is expressed with the re-election of the Hon. William H. Seward of New York, to the Senate of the United States.

The Disputes at Christ Church.—In the Court of Common Pleas, Boston, a judgment of the Justices' Court was appealed against, wherein damages to the amount of $20 00 for slander had been awarded to the plaintiff, Mr. W. P. Parrott, against the Rev. W. T. Smithett, Rector of Christ Church, where the late unhappy squabbles about the collection of pew-rents have occurred. The slanderous words alleged in the writ and proved to have been spoken, were as follows: "He (meaning the plaintiff) has committed a theft,—I will take my oath before Almighty God he has committed a theft, and has my property." It was also proved that this accusation was made to police officers for the purpose of procuring an arrest of the plaintiff. Upon the opening of the case to the jury, the plaintiff's counsel stated that the object of the suit was simply a vindication of the honour of his client, and not to seek vindictive damages. That if the defendant would retract the language spoken, the suit would, under the direction of the Court, be discontinued, whereupon the following statement was drawn up by the defendant's counsel, and signed by said Smithett: "*Parrott* vs. *Smithett*.—In this case, whatever words were spoken, were spoken with reference to plaintiff taking certain unsigned deeds, and so far and altogether as they charge a felonious intent were not true, and unfounded and spoken in heat and in the excitement of the moment. William T. Smithett."

Stoppage of Railroads by Snow.—The snow storms have stopped up several of the Western railroads. With Chicago all communication was obstructed excepting that of the Michigan Southern and Central. On the Rock Island Road five locomtives with one train were frozen up, and one hundred and fifty passengers were forced to pass the night, in consequence, in the cars on the prairie. There was no communication for some days with St. Louis.

Slaves in Kansas.—Opinions differ very widely as to the number of slaves now in Kansas Territory. The Kansas *Herald* tells us that there are very few slaves in the territory South of Kansas river, probably none save those in the possession of the Indians or the Methodist Mission, while North of that river there are a few at Fort Leavenworth, owned by the government officers.

THE WORLD ABROAD.

Great Britain.—The Court was still at Windsor Castle. His excellency, the French Ambassador, and Countess Walewski, the Duke of Newcastle, the Earl and Countess of Bessborough, and Viscount and Viscountess Sydney, were among the recent visitors to the Queen.

Lord John Russell had returned from Paris, where he had a long private interview with the Emperor.

Major-General the Earl of Cardigan had arrived in London from the Crimea. He is said to be much altered in appearance, and his health greatly impaired from excessive fatigue and anxiety. His Lordship was, soon after his arrival, invited by the Queen to Windsor Castle.

Sir George Wombwell, Bart., had been found dead in his bed at his London residence. Sir George had retired to rest at ten o'clock at night, apparently in his usual health and spirits.

Rear-Admiral Sir Richard O'Conor had died at his residence, in London, after a lengthened illness. Sir Richard saw much service during the last American war, and was superintendent of the naval yards on the Canadian lakes during that war.

The papers record the death of that eminent Scottish judge, Lord Robertson. He rose in his usual health, which, however, of late, had not been good, breakfasted as usual, and received by post and read a letter from his son, the gallant captain of Her Majesty's 4th Regiment of Foot, recently mentioned in Lord Raglan's despatches, and promoted for distinguished services in the Crimea. Shortly before eleven o'clock a friend who has also a son before Sebastopol, and who had also received a letter, called for the purpose of giving and receiving intelligence, which they were actually engaged in doing, when his lordship fell back in his chair and instantaneously expired. The death of Lord Robertson adds to the remarkable mortality which has of late years visited the Scottish Bench. From 1843 to 1850 Lord Robertson continued junior judge; since Jeffrey broke the ranks in January, 1850, death has carried away nine of the thirteen judges then occupying the Bench, and three subsequently raised to it.

It was said that it is intended to despatch a portion of the London Fire Brigade to Constantinople, with the necessary apparatus, to protect the hospital at Scutari from fire.

The municipality of Calais, and the gentlemen of the Choral Society of St. Omer, gave a grand musical demonstration in the Town Hall, Dover, in aid of the Patriotic Fund. Upward of 1,500 persons were present, and the affair passed off most satisfactorily. Most of the shops were closed, and the streets were decorated with the flags of France and England.

The death of Major-General Sir Andrew Barnard is announced. He was Lieutenant-Governor of Chelsea Hospital.

A letter appeared in the London *Morning Post*, a short time since, suggesting that the spiritual interests of the wounded would be consulted by supplying separate books of Holy Scripture, in large type, and in limp covers, as many of them are, from their state, unable to handle an entire Bible. The subject has since been before the Society for Promoting Christian Knowledge, but the suggestion has not been adopted by that Institution. The *Post* has accordingly opened a special fund:—1. To procure copies of the New Testament, in sheets, at cost price. 2. To subdivide each copy into as many thin volumes as may seem convenient and practicable, binding them in limp covers, and providing a cover and straps, by which the separate volumes may be held together when necessary. 3. To transmit them to the War office, for shipment to the hospitals.

It appears that as many as 210,742 persons have taken their departure from the port of Liverpool as emigrants during the past twelve months, being at the rate of more than 4,000 per week; and for the conveyance of this multitude of people, composed of portions of the surplus populations of at least three European nations, a fleet of 957 ships have been employed.

The population of London now suffers, it appears from the last returns, a high rate of mortality. The last return shows that the deaths of 1,466 persons (743 males and 723 females) were registered, giving an increase on the previous week in which the number was 1,404. In the ten corresponding weeks of the years 1845–54, the average number was 1,203, with which, after it is raised by a tenth part as an allowance for increase of population, the present return may be compared. The deaths are 143 in excess of the corrected average.

It seems that there are four Societies in London for employing boys from the Ragged Schools as shoeblacks posted in the streets. All the boys, 130 in number, had assembled at a united tea-party in the lesser hall, Exeter Hall, and as they were dressed in their respective uniforms, red, blue, yellow, and dark blue, the scene was one of unusual interest. The hall was filled by a large number of ladies and gentlemen. The Earl of Shaftsbury presided, and expressed the high satisfaction with which he regarded the rapid progress of this movement. These Societies were at once educational, industrial, and reformatory, and they exercised an influence through some fifty Ragged Schools over a large and important, but hitherto neglected, class of the people. The first formed Society (the boys of which wear a red uniform) had succeeded so well, and had established its financial position so satisfactorily, as to induce the formation of three other bodies, all conducted on the same plan and for similar purposes. Thus the number of the shoeblacks in London had been doubled during the last six months, and seven or eight other towns had also begun to employ them. The earnings of the boys of the original Society were stated to be 10s. a week, even at this the most unfavourable season of the year; and by their healthy and cheerful appearance it might be judged how well they were cared for and instructed. After addresses from one or two friends of the Institution, a testimonial was presented by the boys of the red brigade to their Superintendent. The boys then marched off to their dormitories, and the meeting dispersed.

The weather had set in very severely. It was in its full Winter costume; the snow was deep to-day in the streets of London, and it was freezing hard.

For The Churchman.

THY THOUGHTS.

Gratefully Inscribed to Mary Forest, by Eliza Grilley.

So like to angel comforters,
Where peace with beauty blends,
Those white-winged little messengers,
Dear, loving little friends,

That come to me so tenderly,
With a gentle, sweet caress;
Soothing me so lovingly,
They come with power to bless.

In tones all deep and thrilling,
With words that burn and glow;
To liquid music melting,
To numbers soft and low;

All richly, richly laden,
They come with magic calm,
Bearing a precious burden,
A healing, soothing balm.

They drive away my sorrows,
And lull my griefs to rest;
They stir the dying embers
Of hope within my breast.

Thy Thoughts, like angel comforters,
Where peace with beauty blends,
Those white-winged little messengers,
Dear, loving little friends!

Branford, February 1, 1855.

For The Churchman.

THE FIRST MURDER.

'Twas done—a blow, a struggle,—the green earth
Grew red with unimaginable stains;
And of the two there, but a moment since,
One stood alone:—the image at his feet
Was nothing now—clay, like the clay it covered,
Save that it bore the still majestic likeness;
The mystery of life had passed away,
And left it common earth! A wondrous thing,
A nameless vision, in its place appeared,
Since known full well as Death! The arm of man
Unbarred the gate for his great curse to enter;
And the dark rider of the pale horse passed
With his companion, to their heritage!
There was nor shade, nor cloud—not one lone tree
Flung down its shelter on the dreadful form
Of the first murderer; but the mid-day sun
Shone on him awfully, as on the plain
He stood alone with God and with the dead!
The Giver, and destroyer of the gift,
And ruined tabernacle—a company
That shall not meet again, till from the grave
Of ages torn, man stands a shivering ghost,
To face his crime before the Great White Throne!—
He would have fled, but could not; round his feet
The red drops ran, and sealed them to the ground;
And on his hand they were, and on the earth,
Which till that hour had never known the stain,
And from that hour has never known it not!
And on the corse how ghastly shone they there!
Till to his dizzy eye their current shone
Through all creation—in the crimson sun,
In the red clouds that veiled the Western sky,
A universal atmosphere of blood.

* * * * *

There was unutterable silence. Then
Cain heard the voice of God, and heard it curse him,
And felt his forehead branded; and the strings
Which held his feet were loosened, and he fled;
But not because it was his will to fly.
A sudden sense of endless wanderings,
A dreary agony of constant toil,
A dread resistless power still drove him on!
That would not let him rest, or know repose,
But would pursue him wheresoe'er he fled
Over the earth accursed to him for ever!

THE MEMORIAL.

The following letter on the Memorial, from the Rev. Dr. Berrian, of this city, to the Commission of Bishops, was printed for private circulation only; but portions of it, with comments, both in commendation and in rebuke, having found their way into the public journals, we are permitted to give it in full, to answer for itself:—

Right Reverend Fathers:—At the sitting of the Commission, in July last, a suggestion was made to me, by a member of your Venerable Board, just before it broke up, to present my own views of the Memorial, repelling the objection that it might be considered obtrusive in me, and assuring me that the Board desired the views of all whose opinions might be thought of any value. I accordingly complied with the request, in a very brief and hurried manner.

Before I proceed, therefore, to answer the questions which you have since specifically proposed, I beg leave to trespass on your patience by laying before you these loose and general thoughts:—

New York, July 1, 1854.

I have read over this morning, for the first time, a Memorial which was presented to the House of Bishops at the last meeting of the General Convention, and referred by them to a Commission of six members of that Venerable Body for their consideration, with emotions that I cannot venture to express, in their fullness and depth, without violating the delicacy and respect which are due to its signers. It has filled me with the most profound sorrow, with the keenest apprehension for the future, and a trembling anxiety, from which I had hoped to have been spared on the verge of the grave. And I feel all this the more, because so much weight has been given to the Memorial by the high character, the devout wishes, and expansive benevolence of those who are foremost in the work.

But in my view, with all humility be it spoken, the purest intentions and the most beneficent designs may sometimes exist in connection with very doubtful and hazardous measures, of which I think the present the most striking instance I have ever known. It is endangering, I fear, the very being of the Church, and undermining *the pillar and ground of the truth.* It leaves us nothing, in the wide and undefinable range of its consequences, to stand on with firmness and security, as it will be the commencement of never-ending change. It leaves us nothing to hope for with soberness, but division, confusion, and strife, if it succeeds, for all time to come. It exposes us to the derision of those whom we are attempting to conciliate, and to the bitter scorn and exulting triumph of the Church of Rome.

Of what value in the sight of God or man are the growth and extension of the Church, except in connection with truth, unity, and concord? Of what significance henceforth will be the petition in our Litany—to be delivered "from all false doctrine, heresy, and schism?" If it do not exist, in the comprehensive range which the Memorial proposes to take in, I have been praying all my life for deliverance from a phantom which has no actual existence. Who, in this new admission to Orders, is to be the expurgator of rationalism among the Lutherans, or of Unitarianism and all manner of false doctrine among the multiform sects around us? What true Churchman can act conscientiously in a Standing Committee, on the looseness of interpretation which must thus necessarily be introduced? I should myself personally have to reverse all the grounds of my conduct and all the principles of my adoption in early life, before I could do it, and, God being my helper, I will never do either; and I trust in God that there are multitudes in the Church who will with all their heart and soul sympathize with me in this feeling.

In regard to the necessity of a valid ordination, no one can have a higher idea than myself, nor carry it out more thoroughly to its legitimate consequences. But this is only one of the marked features and great truths of the Church, which, in my opinion, is of little avail, unless it be connected with the whole truth in its fulness and integrity, and nothing but the truth, and for which I should never think of seeking beyond its pale. Truth is one and error is infinite, and the former, in its nearest approximation to *the truth as it is in Jesus*, I think we have already found, and from which I hope we may never depart.

And shall we in effect give up the embodiment of this truth in our noble, and I might almost say divine Liturgy, by allowing an unbounded range in conducting the services of the Church to the crude notions, the erring opinions, and individual tastes and caprice of those who, from their aversion to its use, would very probably hold it in derision and contempt? There are few, perhaps, who do not see some things in the Book of Common Prayer which might possibly be improved. But they know that wiser, better, and holier men than those by whom it was framed, have never lived, and they are willing to abide by their judgment rather than their own; to leave this precious monument of their wisdom and piety unaltered and undefaced to the end of time; and to have their children and their children's children worship for ever in the manner of their fathers. For my own part, in the general admiration of its excellence, and the unspeakable hazard of the slightest change, I should deprecate the alteration in it of a single line.

I am, perhaps, with one or two exceptions, the oldest man in the ministry throughout the bounds of the Church in this country, and have thus had very unusual opportunities of learning the opinions of men and the course of things in regard to it. And I think I may say with truth, that the objections which I have heard to the repetition, the length, and wearisomeness of the services, have very generally been confined to men of indevout hearts and worldly minds, while the attachment to it of the devout and godly has been daily increasing to their lives' end; that its want of adaptedness to new fields of labour where it has been hitherto unknown, is very soon overcome by the patient efforts and simple explanations of the pastors themselves; and that the objections have their source more commonly in the nervous apprehensions and physical inconvenience of the Clergy than in the people themselves.

And now with respect to the person whose name is the first in order on this Memorial, whom I honour from the bottom of my heart, and whom I have delighted to honour, as I have already shown in a publication which has gone forth to the world, I am persuaded that his unbounded benevolence has warped and overruled his judgment in this grave and important movement. His main object, I am very sure, has been the carrying out of these schemes of benevolence, but with an apprehension of the hindrance that they might meet with in the Church itself. There is no possible ground for this apprehension. The Church is the Body of God's own appointment. There is nothing, as she now exists, connected with her duties, that may not be accomplished within her. There is nothing, I conceive, that has the slightest religious bearing, that may be lawfully done without her. And I hope in God that nothing inconsistent with her fulness, integrity, and truth, may ever be attempted, without being signally defeated.

Right Reverend Fathers:—These thoughts were thrown off in great haste, under intense excitement and painful apprehension, without the precision of statement which the occasion required, or the modifications and exceptions to which all hasty and general views are subject, but which may now be more easily made in the answers to be given to your specific questions.

Can the present method of preparing young men for the ministry in the Protestant Episcopal Church be improved, in respect to learning, piety, intellectual power, or practical efficiency?

Our Theological Seminaries make ample provision, as I conceive, for learning, piety, and intellectual training, but not, perhaps, in all cases, for practical efficiency. I can hardly explain my meaning on this point, except by referring to the mode in which in my younger days, and even long after, candidates for Orders were prepared for the ministry. They were placed under the supervision and care of some individual clergyman, in whose piety, wisdom, and sound learning they had an assurance of a safe and competent instructor, and in whose kind feelings they were equally sure of a faithful friend. The intercourse between the scholar and teacher in these cases was apt to be mutually endearing, leading to filial reverence and gratitude on the one hand, and paternal affection and solicitude on the other. In this familiar intercourse, friendly counsel, wholesome admonition, practical instruction, and the precepts of experience, were constantly given to the student, in reference to the duties of his intended profession, which could scarcely fail to be useful in after life, if his master himself were prudent and wise. I know that some of the best lessons I ever was taught, in regard to the practical conduct of life, were learned in this way, under the parental guidance of the great and good man* who was at once to me as a father and friend.

It seems almost impossible that so endearing and profitable a relation could be established between each student in our seminaries, with the Professors who have charge of them; but yet, if any mode could be devised to bring them into closer personal connections with each other, or with some member of the Faculty who should stand in the sole relation to the students of their pastor and guide, we might then entertain the hope that there would be a greater degree of prudence, common sense, and practical efficiency among the ministers of our Church than at present, in many cases at least, can be actually found.

What modes of instruction, beside sermons from the pulpit, have you found specially beneficial and effective?

Familiar lectures on the Festivals and Fasts of the Church, and patient, laborious, and persevering instructions, whether oral or written, on the Catechism, which is, as it were, the sum and substance of Christian doctrine, and which is expressly enjoined by the 28th Canon.

How can the influence of our ministry be made to reach the multitudes now living without the Gospel in our own land and neighborhood?—(*a*) by social intercourse, (*b*) by extra Parochial services, (*c*) by philanthropic labours, &c., &c.

By social intercourse in our large towns and principal cities, at least, but little, from the multitude of obstacles opposed to it. By extra parochial services and philanthropic labors, as ministers of Christ, much everywhere, when prosecuted with prudence, address, and zeal.

Do the laymen and laywomen of our congregations co-operate efficiently with the Pastor, in the work of winning souls? How can that co-operation be safely increased?

In answer to this question, I will beg leave to introduce a portion of a letter which I wrote on the 19th of June, 1851, to the Bishop of Exeter:—

> In the recent movement in the Church of England also, my lord, you have shown such niceness of discrimination, and such soundness of judgment, as, if exercised generally by others, would have led to the accomplishment of all the good proposed by its authors, and prevented all the evils which we have now occasion so bitterly to deplore. Regardless alike of popular clamour and the unjust odium of ignorance and fanaticism, you have fearlessly avowed your approbation of those views and usages which the Church both in her comprehensiveness and purity unquestionably allows; and with equal frankness you have expressed your disapprobation of those opinions and practices which are of doubtful authority and injurious tendency, and which therefore, in wisdom and prudence, ought carefully to be shunned; neither recoiling with nervous apprehension from fancied dangers into puritanism or rationalism, nor seeking refuge from actual evils in the corruptions and errors of the Church of Rome.
>
> At the same time, my lord, while you have adhered with steadfastness to the Church over which God hath made you an overseer, without the slightest wavering in your faith or estrangement in your affections, you have nevertheless had the discernment to perceive what is good and commendable in the example of another, and the magnanimity to approve and defend the imitation of it in our own. The manliness and generosity of your course in regard to the Sisters of Mercy at Davenport is beyond all praise.
>
> The Church of England, as well as her daughter in America, with all her munificence and charity, has still been deficient, it is thought, in the wisdom, the watchfulness and flexibility which were needful to adapt herself to the various wants and miseries of her children, and in turning to due account the diversified gifts and talents of her members to the advancement of her prosperity and the extension of her fold. Both there and here there are thousands who, from their easy circumstances, or their lonely and isolated position in society, or their unemployed time, which hangs heavily on their hands, would have both the leisure and inclination to engage with gladness in any schemes of beneficence and mercy which the Church in her love might devise and direct. The inveterate prejudice and timid anxiety which have so long kept us back from the imitation even of what is good and praiseworthy in a system which, on many other accounts, we so justly dislike, are happily giving way to more liberal and enlightened views, and to a more expansive benevolence. And you will doubtless be delighted, my lord, to learn, that what as a private scheme for works of mercy met with such fanatical and bitter opposition in England as to call for the earnest interposition and defense of your lordship, has, in a somewhat different form, been publicly taken up in the House of Bishops, at our last General Convention, and a Committee appointed to consider the subject, in the desire and hope of its adoption at the next.

On motion of Bishop Potter, seconded by Bishop Freeman:

Resolved, That a Committee of five Bishops—Brownell, Doane, Henshaw, Chase, Potter—be appointed, to consider and report to this House, at the next Session of the General Convention, whether some plan cannot be proposed by which, consistently with the principles of our Reformed Communion, the services of intelligent and pious persons, of both sexes, may be secured to the Church, to a greater extent, in the education of the young, the relief of the sick and destitute, the care of orphans and friendless immigrants, and the reformation of the vicious.

By what specific means can we increase adequately the pecuniary contributions of Churchmen, to the work of evangelizing our own land and the world at large?

By patient, unwearied, and persevering efforts to make them Christians, not only in name, but in deed, by instructing them and inspiring them with a high and awful sense of their stewardship, and by dismissing all fear of the consequences to ourselves personally, in urging the subject on them with freedom and boldness.

Could changes be advantageously made in our Liturgical Services?

Not safely and advantageously, in my opinion, by the slightest alteration. Let them remain as they are, whole and intact, the objects of increasing veneration to those who shall come after us, as they have been of admiration and delight to those who have gone before us, a perennial source of devotion and blessing to the children of God for all time to come.

By lengthening, shortening, or dividing?

I would not lengthen them by any additions whatever. I would not shorten them by any omissions. In regard to the division of them, it is a matter of expediency, on which, after all, it will be difficult to decide, devout associations and inveterate habit disposing most men to prefer them as they are; and a variety of motives disposing others to greater latitude and discretion.

If any division, however, should be made, I earnestly hope that it may be only in the separation of the Litany from the Morning Prayer, and of the Communion Service from both, on certain occasions specifically described, leaving all things else entirely untouched.

By adapting the Lessons, Anthems, &c., better to the different ecclesiastical seasons?

I have long thought, however, that the only changes which could be advantageously made in our Liturgy would be a greater degree of fulness and a nicer adaptation of the services, on the high Festivals of the Church and the solemn season of Lent, to the peculiar nature and character of the occasions themselves; and certain alterations in the Calendar, which would make the Lessons also, in some cases, more appropriate to the seasons, and more profitable occasionally through the rest of the year. But who could prepare these new services, if determined on, so as to be in harmony with the exquisite simplicity, beauty, and taste of our admirable Ritual? or who could tell what a floodgate might be opened for endless innovations, by the admission of a single change?

By a larger number of special services, and prayers for special occasions?

There might be some advantage in a greater variety of prayers for special occasions, but none that I can conceive of in a larger number of special services than those which the Church has already provided. I speak, however, with great diffidence on this subject, not knowing the purpose of the Commissioners in proposing this question, nor having any clue to their thoughts to determine my own judgment in the matter.

By larger discretion in the use of hymns and other sacred music?

I should be utterly indisposed to any larger discretion in the use of hymns, of which we have too many already, and would leave none whatever to the choice of an individual, out of any collection not sanctioned expressly by the authority of the Church. But I should greatly prefer a searching examination, a thorough sifting, and a tasteful discrimination of those which we already have, retaining those only of great beauty, high poetical merit, sound doctrine, and Church-like spirit, and scattering the rest like chaff.

By services specially fitted for Missionary work, at home or abroad?

It would require consummate skill and prudence, and the most charitable and conciliatory spirit, to frame them aright, so that all might use them without opposition to their settled opinions, and with full and entire acquiescence in them as expressing the mind of the Church.

If this could be effected, regard, however, being had to the qualifications on additional services which I have already made, there can be no doubt of their fitness and expediency.

By allowing the authorities of each Diocese larger liberty?

On this point one should speak with unfeigned humility who is as little qualified to judge of it as myself. I have a high, and, as I conceive, a just notion of the inherent rights of Dioceses in themselves. But as, in our peculiar organization, these rights have been in certain respects surrendered to the General Convention, and all matters connected with the general interests of the Church have been submitted to its legislation, it seems to me, as a practical question, very doubtful whether such a liberty to each Diocese as is here proposed would not be an occasion of never-ending perplexity and confusion. Fixedness, harmony, and beauty, in the arrangements and services of the Church, would be in danger of being lost, and the imposing spectacle of a great body at unity with itself be frittered away by the narrowness of self-opinion, party strife, and insufferable conceit.

Should the conditions on which ministers are admitted to Orders be prescribed exclusively by the General Convention?

The question implies a fundamental change in the existing order of things. It proposes, in effect, to take the exclusive power of prescribing the conditions on which ministers are admitted to Orders from the General Convention, and to qualify it by the peculiar regulations of the Dioceses themselves. The accomplishment of such a scheme would seem to be impracticable, without breaking up our whole organization, for it would be utterly impossible to reconcile the ever-varying views of these subordinate bodies with the more uniform and stable legislation of the General Convention.

Ought the conditions now imposed on candidates who have been licensed or ordained in other Protestants Communions be relaxed?

I have been between twenty and thirty years a member of the Standing Committee of the Diocese of New York, associated with some of the most distinguished of our clergy, and with many of our wisest, most judicious, and learned laymen, and I think that I may state it as the result of my observation, that the general sentiment of this body has been decidedly opposed to any relaxation. And on one occasion, several years since, Dr. Creighton and myself were deputed as a Sub-Committee to wait on the Bishop, who was thought to have too much facility in admitting candidates who had been licensed or ordained in other Communions, to Orders in our own, to state to him respectfully the concern which was felt on this point by the Standing Committee, and to inquire of him whether he did not think himself at liberty to exercise his individual discretion in rejecting applications in the very outset, where there was any doubt in his own mind of their fitness, and of checking the too rapid influx of strangers into the Ministry of our Church. He replied, that he thought no discretion was allowed him where the canonical conditions were complied with, though he would be glad to see the door of admission narrowed by the action of the General Convention. It was an unfortunate view of the case, both for himself and the Church, as many were afterward received who never adorned it. In fact, there are many motives which lead Ministers of other denominations very often to apply for Orders in the Episcopal Church, beside the higher and holier ones which should alone influence them in their choice. Want of success in the Ministry which they have left; infelicity in extemporaneous preaching; troubles between themselves and their people, where it is almost impossible for us to get at the true state of the case; hastiness of temper, imprudence and rashness, which mar their usefulness wherever they may be placed, and of which we know nothing very often till we also feel their effects among ourselves—these, and others which might be enumerated, should make us exceedingly cautious in our inquiries and searching in our examinations of all who apply from without for admission to Orders in the Church. This is no fanciful sketch, but drawn from personal observation, and unhappy experience in our own Diocese, and which would doubtless apply in some degree to all others. It is true that many who are received from other Communions have come in from the purest motives, and after the most thorough examination, and who, from their talents, piety, and zeal, are an ornament and blessing to the Church of their adoption; but still, the cases of the former kind are too numerous to make any relaxation of the conditions for admission now imposed on licentiates and ministers of other denominations at all expedient or safe.

As to term of time?

Degree of conformity to the worship, discipline, &c., of the Protestant Episcopal Church?

But, as it appears to me inexpedient and unsafe to relax any of the conditions, as to time or any other qualification, I should think it a thousand times more so to grant the slightest indulgence to the prejudices or wishes of new-comers, in respect to worship and discipline, and what would follow, of course, of latitude and freedom in doctrine itself.

Will the Right Reverend Fathers excuse me for the utterance of feelings which I am unable to repress? The bare proposal of the question, the entertainment of the thought, that unity in the worship of the Church, conformity to its discipline, and agreement in other matters not specifically named, may be dispensed with in any degree, fills me with inexpressible grief and pain. And all this for the furtherance of the most doubtful measures and dangerous experiments which were ever conceived; to allure men to the Ministry of our Church who have no cordial and unreserved attachment to her; to increase her numbers and weaken her strength; to add to the troubles which already distract her, to the questions which perplex her, to the griefs which afflict her, and to the shame with which these divisions cover her. May God defend us from the evils which I so anxiously fear!

William Berrian,
Rector of Trinity Church, New York.

September 21, 1854.

Roman Catholic and Protestant Nations.

N. Roussel, of Paris, has undertaken to institute an extensive comparison between Roman Catholic and Protestant nations, under the three-fold aspect of their material progress, their intelligence, and their morality. For some years, in various portions of the European continent, but more especially in France, attacks on Protestantism have been renewed with double ardor, and, if so questionable a term may be used, have increased in audacity; and there have not been wanting writers who maintain that the Reformation was, for the people who embraced it, the cause of both moral and intellectual decadence. Writing in the interest of the Roman Church, they have so altered the history of the Reformation, as apparently to justify the cruelties to which so-called heretics were rendered subject; Protestantism has even been represented as the source of all revolutionary ideas, and of the most monstrous tenets of Socialism. In an article continued in several numbers of the *Revue des Deux Mondes*, entitled "The Reform before Luther," the spiritualism of the period is represented as confounded with pantheism, and subtle heresies merely a veil to political organizations; and the faith of the Vaudois and Albigenses is held up as not having its development in mountains but in cities; not in the pious convictions of sincere hearts, but in the cabinets of princes and the intrigues of statesmen. All the world knows how Innocent III., at the suggestion of Durando d' Huesca of Arragon, who had formerly been a Vaudois, for which he asked pardon of God and man, established under this same impression, a confrerie on the model of the German communists, consisting chiefly of the poor of Lyons, who carried into effect the same purity of manners, essaying thus to connect the heretics, but whose members, by their very faithfulness of imitation, were themselves soon suspected. It is not to be deemed, however, that there was then a confusion of religious ideas in Europe, and that the period which gave birth to an energetic and profound philosophy, though without having discovered all the principles of thought, was to some extent tainted with rationalism and spiritualism. In face of the current misrepresentations and falsehoods re-produced in French works under the approbation of the highest ecclesiastical authority, all that is necessary is the establishment of the actual verity of facts. This is attempted by M. Roussel, who, in place of signalizing errors, and disposing, in logical form, of false positions, prefers to expose simply the action of modern civilization in its results on Roman Catholic and Protestant nations. This comparative view, which each reader in France may at once comprehend and easily verify for himself, is certainly more eloquent and more persuasive than any other species of eloquence. In fact, the difference existing between the two categories is not a little striking. In which exactitude is the principal requirement for a right decision, the authorities are cited. Mr. Roussel draws a parallel between the Northern and Southern American continent, between Ireland and Scotland, between the Swiss Catholics and the Swiss Protestants, between Austria and Prussia, Belgium and Holland. As to Spain and England, he proceeds on another plan; he takes them in two several epochs of their history—Spain in the sixteenth, and England in the nineteenth century. In Italy he shows us Romanism as enthroned, with all the incidents of a boundless and uncontrolled power. An examination of objections that may be offered to the conclusions stated, and an exhibit of some views entertained by Protestant writers, terminated the work. If the frequent repetition of the same causes and the same results is a little monotonous, the lessons taught are of the highest significances. That Protestant nations possess superiority in well-being, intelligence, and moral development, is a fact sufficiently familiar to ourselves. Not so, however, in France; hosts of official documents exhibit this in a point purely administrative, and so put it out of the circle of controversy. Their chief characteristics may be said to be their greater independence, more vigorous efforts of industry, their more extended commerce, and their zeal for the spread of intelligence, favourable at once to liberty, material progress, and true civilization, and of which the annals of the last forty years serve as an illustrative commentary. "If we measure," says M. Michael, another French writer, "the respective progress accomplished since 1814 by christians not Romanists, and compare their advantages with that which Roman Catholic nations have obtained, we are startled by the disproportion. England and the United States have assumed proportions hitherto unknown, whether as respects the extent of the regions over which they dominate, or of the populations actual and prospective. England has sought to conquer vast and populous regions under the generic name of India. In America her own civilization spreads to the most Northern plateaus of Upper Canada. By the labour of her children, New Holland, vast as a continent, and the most important archipelagos of the great Southern oceans, are brought directly beneath her sway. The United States dominate over two oceans. San Francisco is already an appendage to New York. The people of the United States have already shown their superiority to those occupying more Southern portions of the North American continent. This is not a surmise; it is not even contested. To England and the United States, the former the first to open China, the latter Japan, seems reserved the glory of submitting to their authority, the two Eastern empires most renowned; two empires which represent nearly the numeric majority of the human race; while France, the first nation of all, the most compact, the most glorious, which has been for fifty years the throne of civilization, has always attending it the doom of witnessing previously unknown disasters, of having its sceptre broken and its power dispersed. She is gifted with the most noble courage, with the most indomitable energy, but all the faith with which she is gifted has little substantiality, and rapidly fades away; a fatality addresses itself to her as a scourge of God, paralyzing her efforts, and, for all purposes of good, rendering her miserably inert.

Respect to the Dead in France.—A common practice in France, which impresses a stranger favourably, is that of lifting or taking off the hat, as a funeral passes. This is observed by all classes. A little while since (says a recent writer from Paris) I noticed a small funeral train, moving in the direction of the Madelaine. Evidently, the one borne to the burial was of the humblest class, for the body was followed only by a few workmen in blouses and women without bonnets. As it passed on, hats were taken off by the well-dressed crowd, sitting or moving on the walk, by gentlemen in carriages, with footmen in golden liveries, and by men driving their watering-carts through the street. It was a touching and beautiful sight.

Queen Pomare, of Otaheite, has announced that she intends to visit the Great Exhibition in Paris, in May next.

Marriage in England.—In England, it seems that the *twenty-sixth* year is the mean age at which *men* marry, and the *twenty-fifth* that at which *women* marry. The average age of the wife is about 40½ years, of the husband 43 years; or, the husband in Great Britain, on the average, is 2½ years older than the wife.

By the English Life Table it is shown that the half of a generation of men of all ages passes away in thirty years, and that more than three in every four of their number die in half a century.

More Testimony to American Sympathies.

Bishop Potter's recent declarations in Canada, as to the sympathies of Americans on the subject of the Eastern War, and the mistake of regarding the noisy portion of the public press as the exponent of the public mind, on that or any other great question, has received singular and signal confirmation in the speeches of several American ministers of religion in the very city where the Bishop himself made his revelation. The occasion was a public breakfast at Montreal to those ministers from the United States who had gone there to attend the anniversary meetings of the several (non-Episcopal) religious communities. In acknowledgment of the thanks tendered to them for their friendly visit, they severally addressed the company; and, in doing so, alludedly pointedly to the subject on which Bishop Potter so truly and freely expressed himself.

The Rev. Mr. Kirk said—A war was going on in Europe of which no one could now see the issue; but one thing he believed certain, that from this time forth Turkey was to be reckoned as forming one of the European powers, and subjected to Western Christianizing and civilizing influences. The war was also teaching another lesson—it was learning the world all the horrors of war. It was God who sent the *Times's* correspondent to the Crimea to picture forth all the terrors of this scourge, and the man who hereafter, for any ambitious designs, should plunge the world in war, would be universally execrated. It was strange how men could be found in the United States to sympathize with Russia in this war; yet there were some such in that country. Yet he assured those present, that *notwithstanding the tirades of some newspapers, the hearts of the Christian people of their country were filled with earnest sympathy for the Allies and their cause.*

The Rev. Mr. Worcester remarked that in his young days, he was dazzled by Napoleon's great exploits, and rather sympathized with him, and disliked Britain. But later in life his feelings had undergone a decided change, and he now felt his old father was right, his lessons of the old time came back to him. That was a glorious saying of Canning, "England and America, mother and daughter, united, they may defy the world." He rejoiced that they were so closely allied in good Christian works. It was a pleasing thing that on the very day of the battle of Inkerman the American missionaries at Constantinople were assembled to pray for the success of the allied armies. The Rev. gentleman next referred to the visit of a Montreal clergyman to some of their meetings, and the manner in which he had alluded to the fact, that it might be well to expunge from their school-books some of the expressions calculated to create in the minds of the children feelings of hatred against the fatherland. He hoped to see that hint acted on, and those feelings of bitterness entirely extinguished. The heart of the American people was thoroughly with the Allies, and if there sometimes appeared in the newspapers some harsh writings, they must pardon something for the irritation caused by the unkind words which now and then came to them from over the water.

The Rev. Mr. Wood (Secretary of the American Board of Missions) said it was not the first time he had enjoyed British hospitality or experienced British sympathy. At Singapore and St. Helena, and during ten years residence in Turkey,—in all these places he had enjoyed the hospitality of his English fellow-countrymen—for as such he had learned to regard them. He was not the less an American at heart; but, from the relationship in which he had been placed, he could not regard Englishmen or Scotchmen otherwise than as his brethren and fellow-countrymen. And Britain and the United States were really allied—not by a political alliance, such as that existing between Britain and France—but for Christian objects, and among them for the annexation of Turkey to Christendom. The happiest years of his life had been spent in Turkey, and it was impossible to have lived there as he had done without feeling admiration and affection for the British Ambassador, Lord Stratford de Redcliffe. He made no distinction between American and English missionaries, and the former had been admitted to an audience with him when British subjects had been denied. He acted thus partly from a respect for the American people, partly from the interest he felt in their missionary work. Before the arrangements for a proper postal service were completed there, the couriers of the British embassy and consulates were always at the service of the missionaries. No one, he repeated, could live as he had lived a missionary abroad, enjoying the protection and assistance of British authority, and not feel an affection for the country of their forefathers. He had hailed the sight of the red flag of Britain in remote parts of the world as the herald of freedom, of civilization, and of Christianity, with almost the same pleasurable emotion as thrilled his heart at the sight of the stars and stripes of his own loved country. Everywhere in the heathen world the missionaries of Britain and the United States were working side by side and hand in hand. He could not but look upon the two countries as specially raised up by Providence to spread abroad the light of Evangelical Christianity throughout the globe.

And Mr. Hickey observed that any sympathy expressed in the United States with the Czar, came from those who favoured that curse of their own country—negro slavery.

These testimonies very plainly show, that Bishop Potter was quite right in saying what he did,—that *The Churchman* was quite right also in endorsing it. And it certainly makes the Press that was so ready to take us to task for it, and pretended that it was only among the "Episcopal Clergy" that such feelings prevailed, look exceedingly foolish.

As an appendage to these extracts from the speeches of non-Episcopal ministers of the United States, we beg to present the following sensible remarks from the *Montreal Gazette*:—

We seldom take it upon ourselves to comment on or to make more than passing reference to what transpires at the religious meetings which take place in this city. We shall not, however, be trespassing against the spirit of the rule we have adopted in this respect, if we refer to the expressions of feeling which were called forth from American visitors on the anniversary of this year. The Provisional Bishop of New York said the heart of the American people was with the Allies, and we must not look to the newspapers for an expression of opinion on the subject,—for which latter allegation we believe, he has been taken to task by the New York *Herald* as well as the *Times*.

The Rev. Messrs. Kirk, Wood, Worcester, and Hickey have since confirmed the Bishop's declaration, and this is a fact to which we would call the attention of the *Times*, who sneers at the Bishop and "Episcopal Clergy." We have never denied or doubted that the great body of the intelligent, sober-minded, religious people of the States were favourable to the cause of the Allies. No doubt this is true of the very excellent circles in which these reverend gentlemen move, but we are convinced that such men have not, for some time past, controlled the government or the destinies of the country.

The Holy Eucharist.—The following answer was made by Queen Elizabeth, when questioned by her enemies as to the docrine of the Real Presence:—

"Christ was the Word Who spake it,
He took the bread and brake it;
And what that Word did make it
That I believe, and take it."

The window in the Ark was a skylight; the door was in the side—the Lord shut *that*. Noah was to have no intercourse with the raging billows, but only with the God who ruled and governed them. Let the believer learn an infinitely-valuable lesson. It is his province, his wisdom, and his privilege, to converse with God in the midst of every storm, of every tempest, and to leave the billows to Him who rules them.—*Rev. W. Howells.*

It appears that the very name of the Emperor Nicholas has become a term of reproach in Paris. When a *gamin* has said, "You are a Nicholas!" he considers he has exhausted opprobrium.

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* Bishop Hobart.

SEXAGESIMA SUNDAY,

OR THE SECOND SUNDAY BEFORE LENT.

The solemn season approacheth. Saints and sinners, review not only the record of past days and years, but the all-important present. Virgins, trim your lamps, and by their impartial light examine your slumbering consciences. Is it not wise, in a distracting world, to pause and weigh the felicity of this life with the life immortal?

Ye who profess to have received the "good seed" in to your hearts, take heed that it be not choked with cares and riches, and pleasures of earth, forbidding its yielding fruit unto perfection. Meditate on the parable of the "sower" contained in the Gospel of the day. Like others of those simple, beautiful allegories of our blessed Lord, it is fruitful of wise admonition.

Be wise, thy thoughts call home,
From vanity's wide scope;
The longer on the wing they roam,
The less of future hope.

The world a scene of care,
No lasting good bestows;
And mortal beauty, year by year,
Shuts with the Summer rose.

With age a crowded throng
Of cares will rack thy mind,
And folly's laugh and pleasure's song,
Sound hollow as the wind.

Be wise while life is young,
In mind, in frame, in crime;
Vow to the Lord a grateful tongue
And heart, through fleeting time.

—*Joys and Sorrows of the Ecclesiastical Year.*

FOR THE YOUNG.

ANECDOTE OF GEORGE THE THIRD.

A large party of gentlemen were hunting in Windsor Forest. The chase had continued for many long hours, but the gallant stag had, at last, outstripped his pursuers, and got safe away. The hounds and the horses were almost tired out, and several of the hunters slackened their speed, and rode on quietly beneath the outspread branches of the forest oaks, enjoying the freshness of the breeze, and the cool and pleasant shade; while others, still eager for the chase, galloped off in various directions, in the hope of finding the stag.

It happened that one of the hunters, who had been wandering on in thoughtful silence, supposing that his companions were following close behind him, suddenly discovered that he was alone. He looked round on every side, but he saw no one; and, when he shouted loudly, no one answered him. Though he did not remember to have been in that part of the forest before, and had certainly lost his way, he thought that he could have little difficulty in finding it again. He accordingly pushed forward in what seemed to him the right direction, but was again stopped, by finding a little girl alone and weeping, in the midst of the wide forest. Notwithstanding her mean and tattered dress, her whole appearance was striking and uncommon. Her slight limbs were finely shaped, yet brown as those of an Indian girl; and her long hair fell about her neck and face, in a hundred little spiral curls, as black and shining as the plumage of the raven. The poor little girl seemed to be very unhappy, indeed; for she was crying as if nothing remained in the world to give her pleasure; and though the sun was shining brightly in the fair blue sky above her, and the sweet air was kissing her dimpled cheeks, and playing in the light curls of her hair—though flowers, which she loved at other times, were growing all over the green grass at her feet—and though she herself was often the gayest and wildest in her light-hearted glee—yet now, neither the sunshine nor the sweet air, nor the flowers, had any charm for her. The gentleman spoke kindly to her; but she heard him not, and did not cease from weeping. He rode close up to her, and spoke still more kindly and softly; and then, fearing that the poor child was frightened by his tall, noble horse coming so close to her—for she drew back quickly—he dismounted, and, holding his horse by the rein, went up again to the poor little girl to find out what made her so miserable, and, if possible, to comfort her. He was a kind and tender father himself, and well used to the troubles of little children. He had a pleasant, affectionate way with him, and though he spoke rapidly, his words and tone were very gentle.

"Take your hands from your face, my good little girl," he said, "and listen to me; you cannot hear me while you go on crying so. Tell me what is the matter, and what I can do for you. Why are you alone, all alone, in this wild, lonely place? Where is your mother and father?"

The little girl had left off weeping so violently when she heard the gentleman speak so gently to her; and, though she had not taken her hands from before her face, she had removed, first one, and then another, of her small fingers, and peeped out with her bright black eyes upon his benevolent face; and though her little bosom still heaved with agitation, and short, quick sighs had succeeded to her unrestrained weeping, she had listened with attention to what he said. But at the mention of her parents, her grief burst out afresh, and she sobbed aloud, as one who refuses to be comforted.

"I have no father, and no mother," she said, at last—"they are both dead; but I do not cry about them. I have a dear grandmother, better to me than a mother, and she is dying too—she is going away from her poor Anny, and I shall never, never see her again."

The gentleman felt very sorry for the little girl, when he learned the cause of her sorrow, and he desired her to tell him where her grandmother was, and said that he would be kind to her, and do all in his power to make her well, and to comfort her.

"Grandmother is here," said the child—"I mean she is close by;" and, without saying more, she led the way, as if she expected the gentleman to follow her. He did follow her. After tying up his horse to a tree, he followed the steps of the little girl, who, every now and then, looked back to him, with a face full of thankfulness.

They had not gone more than twenty yards, when they entered a little open space, or glade, among the trees; at the further end of which, under a thick and spreading hawthorn, the gentleman beheld a low, wide tent. A girl, some years older than his young acquaintance, was kneeling, busily employed in breaking sticks, and thrusting them into the fire, that had been lighted upon the turf, over which a large black pot was suspended from three cross sticks. The girl rose up when she saw the gentleman and her little sister approach; she also looked very sorrowful, and thanked the gentleman for coming to see her poor dying grandmother. She told him that they were gipsies, and that the rest of their party had left them for a few days, only an hour or two before her grandmother was taken with a fit. She and her sister scarcely knew what to do; but, at last, their grandmother had come a little more to herself. She had not been able to leave her grandmother, but she had sent her little sister Anny twice to the town, to beg the doctor to come and see the poor sick woman. Yet she could not get anybody to come; and now her grandmother was growing worse again, and had lost her speech.

The gentleman went up to the tent. Close to the entrance, her miserable bed spread upon the bare ground, lay the poor old gipsy. Her face was turned toward the inside of the tent, and she was as motionless as one already dead, except that, now and then, she moved her dark and shrivelled hand backward and forward, feebly picking and pulling at the coverlid, as dying persons often do. The gentleman stooped down, and spoke a few words to her, but the aged woman seemed not to hear him. However, his eye was attracted by a torn and dirty book, which lay open upon the pillow of the dying woman, and he had the curiosity to see what book it was.

"Ah, sir," said the elder girl, "I believe there's a deal of fine reading in that book; and my grandmother set great store by it, torn and soiled as it is. While she could use her eyes, she used to be spelling it over and over again; but now, she says, the letters are all dark and dim before her sight, she cannot see them. I wish Anny or I could read a word or two to her, but we have never had any learning."

The gentleman said nothing, but, taking up the book from the pillow, he sat down on the green turf close to the head of the dying woman. The book was the Bible. He chose some of those beautiful passages which are easy to be understood, and at the same time full of hope and comfort to the sinking and fearful heart. He read of the tender compassion of the Father of Mercies to His guilty creatures, in giving His own Son Jesus Christ to die for them, that whosoever believeth in Him should not perish, but have everlasting life!

It seemed as if the words of the Scriptures sounded more distinctly in the ears of the dying woman, than any other words; for she turned entirely round, and opened her dull eyes with a vacant stare; she endeavoured also to speak, but could only make a faint uncertain sound, in which no word could be distinguished. Then she drew her hands together, and clasped them as if in prayer; taking that way, it seemed, to show that she was quite sensible to hear and understand what was read to her:—and the young girls drew near, and kneeled down quietly beside the bed, listening also to the sacred words of life, and feeling a sort of happiness in their sorrow, as they looked upon their beloved parent, now as calm as a sleeping infant—except that tears stole down her hollow cheeks; but any one might see that they were tears of joy, for all the while a smile was on her lips.

Suddenly the sound of trampling horses was heard, and in the next moment several horsemen came riding through the wood; one of whom galloped up almost to the tent, when seeing the gentleman there, he instantly dismounted, and taking off his hat, stood before the tent, without speaking a word, for the gentleman had looked round as he heard him approach, and motioned with his hand that he must not be disturbed. Before, however, he had closed the book, many other horsemen rode up, with looks of alarm on their faces, for they brought with them the gentleman's horse that had broken loose from the tree to which he tied it; and they said they feared to find he had met with some accident or other.

The gentleman only smiled, and spoke very fast, assuring his friends that he was quite well; and going up to the horse, patted him, and led him farther away from the tent to mount him again. The two girls had looked and listened with astonishment, while all this was going on; but when the younger of them saw that the kind gentleman was about to remount his horse, she feared that he would go away without saying anything more to herself, or her sister, or her poor dying grandmother; and she sprang forward and caught his hand, and said in a low timid voice, looking full in his face as she spoke—"Don't go away, kind gentleman, don't leave us yet—we shall all be very sorry when you are gone."

Before the gentleman could make any reply—nay, before the little girl had finished speaking, one of the party took the little girl by the arm rather roughly, and said, "Go away, child, you are very bold to take these liberties with his Majesty."

The little girl knew not what "His Majesty" meant; but if she had known, she need not have been much alarmed, for her kind friend smiled and nodded to the other gentleman, and said, "No, no, let her alone, she is not a bold little girl; we understand one another, and are very good friends—are we not, dear child?"

Anny blushed with pleasure and gratitude, and turned a sidelong glance from her soft eyes upon the other gentleman, as much as to say, "You see I was not wrong to take his hand, for he is very kind."

The elder sister, however, knew what was the meaning of the words which had no power to awe her little Anny; and she came up to her sister, blushing deeply, and looking very shamefaced, said in a loud whisper, "Anny, Anny, you must not be so free with him. It's the king."

The little girl started, and then seemed to consider within herself, withdrawing, almost unconsciously, her small hand; and then, without raising her face, she ventured to turn one awe-struck look at him, to whom she had spoken so familiarly. "Yes, yes, dear child," he said, "it is the king; but the king is your friend, quite as much your friend as the gentleman who found you crying just now, and did all he could to comfort you. And the king has a great deal of power; and though he cannot raise your grandmother from her dying bed—for only the King of kings," he took off his hat as he spoke—"only the King of kings, the Lord of whom we have been reading, is able to do such great things; still your friend, the king, will do all in his power to help you. He will send a doctor to see your poor grandmother as soon as possible, and she shall want for nothing we can get her. Good bye, little girl, good bye. The doctor will soon be here; and remember, I shall take care of you and your sister when your dear grandmother is gone to heaven."—*Legends and Records, by C. B. Taylor.*

French Missionaries in Thibet.—According to the latest accounts, three separate attempts are being made by French Missionaries to enter Thibet—from the Chinese provinces Se-tchuen and Yun-nan on the Southeast, and from Assam on the South. M. Krick, who was operating from the South, had succeeded in reaching the Abor, a mountain range in the North of Assam, and in producing a favourable impression on its inhabitants by the care with which he attended their sick. But unfortunately for his prospects of entering the country of the Grand Lama, a fire broke out one day, consuming two houses, and two days after, his nearest neighbour lost two sheep—one was eaten by tigers, and the other fell from a rock. Superstition was aroused, and M. Krick was ordered to leave. When they saw him prepared to depart, they relented, and begged him to stay a few days longer. He decided, however, to go—thinking that if a death should happen, all the influence that he had acquired would be lost, and there would be no hope of future success. On his return from the Abor, M. Krick was seized with a violent fever, and it was necessary for him to leave the country. Under the date January 16, he writes that he had recovered, and was about to make a third attempt in company with M. Bournf. A chief had visited them that morning and offered to conduct them to Thibet. They would, however, first attempt a passage through Sommen. The plan of M. Renou, who was entering through Yun-nan, was to establish Christian communities in the intermediate principalities, which might serve as a line of approach to Thibet proper. His last letter is dated December 3, 1852. He had crossed the line which separates China from the principalities, and found it marked by a wall. The change from China to Thibet was complete. The first village that he entered was inhabited exclusively by Thibetans. It was the residence of the Chief of the Canton La-pon, which contains eighteen districts. From La-pon to A-ten-se is nine days' journey. At the end of six he came upon a community of about 500 lamas. He paid them a visit. A man of handsome proportions and expressive countenance was introduced to him as the living Buddha of the community, now in his seventh incarnation. His Buddhaship greeted M. Renou very courteously in Chinese, and invited him to his house. They were friends at first sight. M. Renou exhibited several objects of European manufacture to the Thibetan divinity, with which he was graciously pleased. Most acceptable in his eyes was a telescope; he signified as much in the language of the Celestials. M. Renou answered that he could give it to him only on condition of his becoming his teacher in the Thibetan tongue, the divinity consulted with the chief men of his community, agreed to become the teacher of the man with the miraculous reed, and, in a few hours, M. Renou was established with one of the relations of the Buddha, retaining one of the Chinese converts who had come with him, while the other two continued their journey to Set-len-se, to sell their goods and explore the country. M. Renou found in this duplex personage what he had not been able to find before—a man who understood Thibetan grammar. The Buddha understood it perfectly, and was, beside, quite conversant with all the Thibetan classics. Out of the 500 lamas in this community, Teun-tchu-lin-in, very few understood their prayer-books, and only four could write the language correctly. The best of these four was the Buddha. The divine functions of the Buddha were quite simple; they consisted merely in eating, drinking, and occasional prophecy; they were, however, very profitable. For six weeks M. Renou had spent all his time with him, and he was making a rapid progress. He hoped soon to be able to translate some of the more important prayers and the elements of the Christian religion. The Buddha was under the necessity of going a short journey, but that time would not be lost to the missionary, as he would make annotations on what he had already learned, and copy a very good dictionary, which they were to translate together on the Buddha's return. His two Chinese had come back from A-ten-se; they had been taken for merchants. Some mandarins who happened to be in the country, supposed him to be a mandarin sent on a secret mission by the Governor of Yun-nan; his real character was unknown. He was living in the most perfect harmony with the chiefs of the community, and he hoped soon to obtain a permanent foothold in A-ten-se—the first step in the prosecution of his design. But one thing was wanting to its accomplishment; he had expended nearly all the money which he had brought from Canton, and unless he received a further supply would be obliged to return. The *Annalas de la Propagation de la Foi* expresses the opinion, that the "time has fully come to acquaint these poor unbelievers with the true religion of Jesus Christ."

An English Country Parish Church.

It is not a cathedral whose stupendous grandeur overwhelms us with indescribable awe; no majestic organ rolls like thunder the deep notes of praise along the vaulted aisles; no loud "amens" constantly ascend echoing from groin to groin, until lost in the tangled maze of stone suspended, as it were, high above our heads; it boasts none of this glory—simple, substantial, beautiful, it has braved the storms of centuries; Time seems to have withheld his withering hand, and instead of approaching with stealthy footsteps to mar or steal the few simple ornaments which adorn it, he has flung a garland on its brow which renders it the more alluring. High above the green trees, which encircle the sacred pile, is seen the tall spire shooting up as straight as prayer to heaven; surmounting each gable is seen the cross, telling to the world around of Him who was lifted up for our salvation, and has become the summit of all our desires. We approach nearer, we rest beneath the covered gateway, the "Lyche Gate," at the entrance of the churchyard—where the corpse was rested until the priest issued from the church to meet the procession—and meditating on the period we may rest there for the last time, our spirits become tinged with something of the devotion which lingers as the genius of the place. Treading on the turf, beneath which our fathers are slumbering in peace, we gaze by turns on each feature of the holy edifice. Its plan is cruciform, and in it we trace the foundation of our faith; buttress and pinnacle tell us how the Church of Christ is strengthened and adorned by the services of her ministers; windows, numerous and intricate in design, show us how various and apparently complex are the method, by which the light of life is poured upon our mind: battlements tell us where to look for strength when trouble is at hand; cornice and string-course, legend and device, canopy and niche, angel and saint, all convey a lesson which sinks deeply in our hearts. We enter the edifice through the lowly porch. The font awaits us at the door, and we remember that without repentance and baptism there is no entering the kingdom of heaven. Benches, made for prayer and not for sleep, form no distinguishing mark between rich and poor in this common home, where all are equal in the sight of Him who made them what they are. The roof spangled with stars, and braced and girded to withstand the howling blast and crashing tempest, bids the Christian feel that beneath the panoply of heaven, "come what may," he is safe. On the one hand, the writing on the wall warns him of danger, on the other it assures him of victory; one text whispers strength to the young, another support to the old. Are we bowed down with sorrow? the very floor can instruct us in our grief. Are we elate with joy? pillar and arch, clerestory and roof, have in them something to increase and sanctify it. The Chancel separated from the Nave typifies a state of existence beyond the gates of death; its increase of ornament, the greater delicacy and richness of its carvings, and above all the altar, whereon is commemorated the sacrifice of the Lamb of God, assures us (if we have but ears to hear, eyes to see, and hearts to feel) of the triumphant future, when the Church shall have exchanged her garments of sorrow and labour for the glorious apparel of everlasting felicity and rest. In old England many are the noble piles of which this is but a feeble description, and many, many more would have studded the landscape of my native land, but for the ruthless hand of the fanatical spoiler, or perhaps the more fatal kindness of an ignorant but good-intentioned church warden, or an excellent but tasteless rector.—*Frank Wills' Ancient Ecclesiastical Architecture and its Principles, applied to the Wants of the Church at the Present Day.*

Who Should Worship God in Singing?

The following remarks, under the above title, we find in the *German Reform Messenger* of last week. It is gratifying to observe the reviving interest that now prevails on this subject. In our own Church we have advantages for "Worshipping God in Singing" which others have not; our ritual, when properly performed, is full of congregational song; and there is the less excuse, therefore, that congregational singing is not the rule, instead of the exception. It is not a question of sect or party, but of devotion and duty—devotion in the way prescribed by Divine authority, and duty altogether incumbent upon us:—

This question has often been asked; and it has been asked, especially recently, not without there being much occasion for it. When we go into a place of worship on the Sabbath, and observe the large proportion of those among the assembled congregation who take no part in singing, we naturally almost ask ourselves the question, To whom does the duty of worshipping God in this exercise, belong? Does it devolve upon the few only, who actually take part in it, or upon the body of those also, who sit in profound silence during its observance? We incline to choose the latter alternative as the true answer. Singing, to answer fully the part it was designed to subserve in divine worship, should be participated in by the whole congregation. None are exempt from this duty, or rather privilege, who are not rendered incapable by nature, of acquiring such a proficiency in vocal music, as to fit them for making at least a respectable effort in this direction.

But few of our race are incapable of distinguishing sounds. Such only have no ear for music, and of course can never be taught to perform it. All others, unless there exist some physical defect in the vocal organs, which is not often the case, can become more or less proficient in vocal music. By persevering effort, and long continued practice, most persons can acquire a sufficient knowledge of vocal music to fit them for taking part in the worship of God in singing. Professor Thomas Hastings, who is acknowledgedly a competent judge of such matters, has correctly said:—"If any individual has really no voice for speech and song, and can acquire none, he, and he alone, is allowed always to be a silent worshipper; for where nothing is given, nothing is required. Even such an one, however, is bound to yield the homage of the heart in relation to the exercise; for the duty is absolutely universal."

In view of facts like those to which we have referred, what must be thought of the state of things as it prevails in the most of our Churches, in reference to the number who participate in the exercise of singing? Is there not great culpability somewhere? We should be glad to find a proper interest awakening in all churches in reference to this matter, even such as would result in bringing about an efficient remedy for the evil of which we complain.

An English Visit to the Japanese.—An account of the visit of Sir James Stirling's squadron to Japan in September and October has been supplied to the London *Times* by a medical officer. "The squadron arrived off Nagaski on the 7th of September. As the ships were running in, and the crews were viewing with some surprise the many batteries commanding the entrance, they were arrested by boats from the shore requesting them to stop, with the alternative verbally hinted of being blown out of the water. Subsequently, however, permission to go in was given. Here they remained many days; Japanese officials going on board frequently, but the British not permitted to land. At length on the 4th of October, the Admiral went ashore, accompanied by five boats and the band; and entering the inner harbour, with much ceremony, they rowed up to the landing place, admiring the pretty scenery on either side. At the landing place a guard received them; guards lined the road to the Governor's house, and ushered the strangers into the presence of the Governor and the Inspector of the province. Their appearance and manners were dignified; the court dresses were very curious, and the silk portion of rich quality. The style and degree of politeness practiced among themselves is so extreme that it disgusted us considerably. The persons communicating between the Governor and our interpreter were on their knees, and frequently kissing the ground and speaking in a low tone of voice, while they rested their fingers on the ground. After the interview we were taken to two rooms; ours had the number of arm chairs required for officers not of the admiral's set, who were in another room. Tea was brought on small stands; no sugar, no milk used. In a short time trays with pipes, tobacco, lighted charcoal, and a pot for ashes; pipes of brass, small; stem, bamboo. After some time a box of cake and sweetmeats, with chopsticks, was placed before each officer, and was afterward sent on board to us, as we wrote our names on the lid by order. Again, our wants were attended to; octagonal deal boxes were placed before each of us, the contents a block of sponge cake, two cakes of jelly, two rolls of sweets, two birds of flour, and a sugar fish—chopsticks to eat with. The name of the Governor is Melzono Chikfoono Kami; his dress a black gauze overcoat, white vest and sleeves, green silk petticoat, open at the sides, showing wrapper or trousers, and reaching to his feet, which were covered with white cotton socks; shoes and sandals not worn in the palace. In the afternoon suet pudding and syrup were brought, with large silver fork and spoon (European form) and chopsticks. I had an opportunity of seeing paper used instead of pocket handkerchiefs; although the latter article is in use when the heat oppresses, ventilation not being attended to. Our gold watches pleased much. It appears that two hours of our time made one hour Japanese; the day begins at six in the morning and ends at six in the evening." Two other interviews followed this. Many persons were sent by the Emperor to the officers. At length the treaty was signed, and the squadron departed on the 20th of October.

THE UNIVERSAL DEGENERACY.

Immediately upon the creation of Adam, God said, "Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat;" therefore we infer that Adam lived amid all the abundance and plenty which unrestricted nature would at God's command unfold. We are told that God gave him "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth;" we therefore infer that he lived in a state of great power, authority, and glory. We are told that Adam held personal intercourse and conversation with God, being made in "*the image of God*"—and several instances are recorded, where God talked with Adam face to face—whereas it is afterward said that no man could even look upon God and live; therefore we infer that there must originally have been in Adam's nature a very great and essential purity and holiness. In short, the whole description intimates a very high and exalted state—a state far beyond anything that now we can conceive. But it did not last long. The one single test of obedience which the Creator enforced was disobeyed, and man fell; and with his fall the whole aspect of things underwent an instant and miserable change. The fruits of the earth were no longer spontaneously produced. Meat and drink, which before he neither thought of nor cared for, he was now compelled anxiously and laboriously to seek. Clothing, which before he needed not, either for cold, because the atmosphere was genial, and suited to his body—or for shame, because his mind was pure—he now was compelled to search for as he best might, from the leaves of trees, and from the skins of slaughtered beasts. "Cursed is the ground," said God to him, "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns, also, and thistles shall it bring forth to thee. In the sweat of thy face shalt thou eat bread, till thou return unto the ground."

Hence, then, we see how entirely and how severely was the nature of the human being diverted from God's original intention. He thus became, and has ever since that period continued to be, a creature of wants. The earth and the waters, before bringing forth in abundance the articles of his food, now gave him nought but weeds and poisons. The beasts of the forest, the birds of the air, and the fish of the rivers and the ocean, before his friends and companions, now fly from him, as one hated and feared. To till the earth he must apply himself in never-ceasing labour, or he perishes. To the animal creation around him he must either look in watchfulness and terror, and seek safety in their destruction; or, becoming a beast of prey himself, must seek their life in feeding on their flesh for food. His life, instead of being, as before, one of pleasure and delight, becomes one of pain and labour. Its nature and very essence is changed. It is interrupted and broken down by disease, sickness, and sorrow; and is only terminated by death and by corruption—"Dust thou art, and unto dust shalt thou return." All through, and on all sides, —from the new-born babe, to the infirm and palsied old man,—there is but one tale of dependance and want. Not a day, but his supplies may be cut off; not an hour, but the support of his nature as a living being may be withdrawn; not a moment, but he may be cut down and perish, as the flower of the field.

And if this be true in *temporal* things, much more is it in *spiritual* things. By the same fall that introduced bodily labour, and the sweat of man's brow to procure temporal food, was also introduced sin; and by sin, a state of guilt, inefficiency, and alienation from God. Corruption was the curse of the mind, as well as of the body; a disrelish for all that is pure, virtuous, and godly; a downward tendency, to brutal and carnal lusts, low imaginings, debased appetites, unchaste thoughts; and altogether a want of the innocent, upright, simple faithfulness of mind, with which Adam was first created in the image of God.

This degeneration is universal. You will find in every nation of antiquity an acknowledged want of light, and withal an inability to find it—a confessed desire of becoming something better than they were, but an utter failure in any attempt to become so. The more knowledge they obtained, the less religion; the more wise and subtle did they become in human things, the more skeptical and unfaithful in divine things; and the more impregnated with human philosophy, so the more degraded in vice and sensuality of every kind (witness the Athenians and the Romans); the more cultivated their own intellect, standing by itself, the further and further removed from the true and only God.

To be happy (as *now* we are brought to acknowledge), man must have religion; but to have religion—at least that religion which alone is true—man cannot depend upon himself. He may feel after God, he may search for Him, he may desire to gain Him; but do what he may, he will never find Him, until God is pleased to reveal Himself. God hideth himself from the unregenerate man. God will not be made manifest to the human mind, which is still in its impurity. Cast about as we may for spiritual light in the darkness in which we walk, that spiritual light will never be seen until it pleases God, of His own good wisdom, to display it. We walk about in an empty shadow, and disquiet ourselves in vain. We pant and thirst for a higher degree of holiness, and a purer knowledge of religion; we struggle with temptations, and wrestle against principalities, and powers, and spiritual wickedness in high places; but that thirst, and that desire, and that wrestling, will never be relieved by *us*—we shall never gain the victory *of ourselves*. We depend solely upon God. We are creatures of want, which He only can relieve—creatures of ignorance, which He only can enlighten—creatures of sin, which He only can expiate or forgive.—*The Rev. W. J. E. Bennett.*

Good Husbandry the Highest Praise.—The moral force of a community of educated farmers would be irresistible and salutary in the highest degree. The farm is the nursery of industry, economy, fidelity, honesty, patriotism, and physical health and endurance, and its influence would be conservative and wholesome in restraining the evils of society and the corruptions of government. The professions of arms, of law, and of medicine, are necessary and honorable, but the necessity arises from the evil passions and misfortunes of mankind. They are not, however, more necessary or honorable, or entitled to more general regard, than the profession of agriculture. While, therefore, I would not deny the honor of ovations, civic crowns, eulogies, and monuments, to those who deserve them, yet I would make it the highest praise of a good man, as it was in Cato's time, to say: "*He understands agriculture well, and is an excellent husbandman.*"

HEBDOMADARY.

Sunday, February 11—*Sexagesima Sunday.*—Distress, and sorrow, and perplexity, will ever be the lot of man. The saint is no more free from affliction than the impenitent sinner. Yet God sees us. He witnesses our struggle, knows how weak we are; He knows, too, the earnestness of our love, and the humility of our souls. Then let not our heart misgive us. If we pray to Him, He will put forth His Hand to save, and the power which we have not ourselves, He will supply, for the sake of our intercessor, Jesus Christ.

Wednesday, Feb. 14—*St. Valentine, B. M.*—Very little is known of St. Valentine, but that he was a holy man, who suffered for the faith at Rome, about the year 270. Some say it was in commemoration of his exceeding love and charity, that the custom of sending valentines arose; but the more probable explanation is, that it arose from a heathen practice, in honour of Juno Februata, (kept on February 15), and that the coincidence with St. Valentine's Day was accidental; although, gradually, through confusion, his name was attached to that silly practice.

OPEN COUNCIL.

⁂ Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop Watson, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"Counsel and conversation is a second education, that improves all the irtues and corrects all the vice of th former, and of nature itself."—Clarendon.

For The Churchman.

HARD TIMES.

CONSERVATIVE PROGRESS.

Our country is moving forward and increasing very rapidly in population, in the development and dissemination of science and general intelligence, in the invention and construction of labour-saving machinery, or the means of producing and accumulating wealth. The general mind of the country seems to be mainly directed to the production and accumulation of material things. This feeling is so stimulated in its action, as to become in a multitude of instances a morbid passion, or monomania. Industry, economy, and thrift, are among the domestic and moral virtues. When under the guidance of intelligence, and the restraints of the moral law, they are truly useful, laudable, and honourable; but when they lose this guidance and restraint, they become the causes of great injury to the community. It is the union of these two elements—forward movement with proper guidance and restraint—that constitutes what we mean by "conservative progress."

Wealth is produced by the labour of man upon the original elements bestowed by the bounty of Providence. It has been increased and accumulated in this country more rapidly than in most others, in consequence of the great abundance of these first elements—the greater freedom of the people and their more ready access to those elements—by their greater intelligence, which brings their labour under a better guidance and direction—by the general freedom of industry and employments, and the lightness of taxation, enabling the enlightened workers to possess and enjoy the fruits of their labour. These are the great sources and main springs of progress and prosperity.

What then are the causes of derangement, stagnation, and adversity? They come from the morbid cravings for wealth becoming too strong for wholesome moral restraint, and judicious guidance. Under this influence, men invent and devise all sorts of schemes, from petit larceny to wholesale swindling, to get possession of property without rendering a proper equivalent. One of the most ready, available, and effectual of those schemes, is our erroneous, unregulated, and fluctuating debt system. We are not hostile to legitimate credit, that which facilitates and assists national industry, and legitimate enterprise. The prevailing system is not of this description. Those who will take the trouble to examine, will find that it is not under a rational guidance and direction; but, on the contrary, it has been the fruitful mother of erroneous, unsound, and visionary schemes—the great promoter of extravagance and excess—the diverter of industry from its natural and healthy channels. Our country suffers enormous loss by misdirected production and the extravagant and wasteful consumption; multitudes in the mean time suffering for the want of the common necessaries of life. If our industrial, commercial, and financial systems were brought rigidly under the restraints of the moral law, and under the guidance of the most enlightened arrangement, it would be nearly free from these painful vicissitudes—these demoralizing and ruinous fluctuations. It would be as regular as the tides, and as uniform as the seasons; with ebbs and floods, to be sure, but occurring from general and natural causes, which could be calculated upon with a considerable degree of certainty. The establishment of these principles and conditions of business, would conduce greatly to the prosperity of the country, the welfare of the people, and the safety of our republican institutions. Material wealth would be produced more rapidly; it would be distributed, used, and consumed, in a much more rational, equitable, and just manner. We should see much less of flaunting pride, extravagance, and excess, on the one hand—or of squalid poverty, destitution, wretchedness, and misery, on the other; but a sound, solid, wholesome, and durable prosperity. Who will not contribute his mite of influence to bring about so desirable a condition of things?

H. D. S.

Hints to Young Ladies.—A great deal of time is wasted in Winter, in hovering over the fire and talking of the cold; in delaying to set about a piece of work, because it requires one to leave a warm room. But a little resolution will remedy all this. You can make yourselves as comfortable by taking your work or book, and sitting at a moderate distance from the fire, as by hanging idly over it; and, if you run off briskly after what you need, the exercise will warm you better than the parlour-fire. There is time enough in a well-ordered day for everything that a young lady ought to do. Time enough for her morning and evening consultation with her conscience, and for seeking communion with God; time enough for a careful and exact toilet, for household duties, for study; time enough for exercise in the open air, for visits of ceremony and visits to the poor; for family intercourse, for serious and light reading, for needle-work and accomplishments; nothing need be left undone for want of time, if you only know how to economize that most precious possession, and are resolute to perform all that you can. The habit of setting yourself to work quietly, promptly, and resolutely, helps on the business of the day wonderfully. I have seen one sister half through a task that was not agreeable to either, while the other was lamenting the necessity of doing it, and considering how to get through it with the least trouble. Those who talk much of what they do, or are going to do, are not those who accomplish the most.—*Young Lady's Friend.*

The Force of Simple Example.—A gentleman, of considerable fortune, but a stranger to either personal or family religion, one evening took a solitary walk through a part of his own grounds. He happened to come near to a mean hut, where a poor man with a numerous family lived, who earned his bread by daily labour. He heard a voice pretty loud, and continued. Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks with great affection to God, for the goodness of His providence in giving him food to eat, and raiment to put on, with supplying them with what was necessary and comfortable in this life. He was immediately struck with astonishment and confusion, and said to himself, "Does this poor man, who has nothing but the meanest fare, and that purchased by severe labour, give thanks to God for his goodness to himself and family, and I, who enjoy ease and honour, and everything that is grateful and desirable, have hardly ever bent my knee, or made any acknowledgment to my Maker and Preserver?" It pleased God that this providential occurrence proved the means of bringing him to a real and lasting sense of God and religion.—*Thomas Dick.*

THE CHURCHMAN.

NEW YORK, FEBRUARY 10, 1855.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

Bishop Potter purposes to remain in the city until next week, and expects to be at the Bishop's Room, Church Depository, No. 637 Broadway, daily, from 1 to 3 P. M., until Wednesday the 14th inst.

NOTES OF THE WEEK.

—It is unnecessary, we are sure, to invite attention to the letter of the Rev. Dr. Berrian to the House of Bishops, on the subject of the Memorial, which will be found in another part of our present sheet. It cannot fail to command a careful and earnest perusal, coming, as it does, from one who, from his high character in the Church, no less than his venerable age and extensive experience, is so well entitled to secure the utmost respect for his opinions upon any Church question. We feel honoured in having permission to be the medium of its publication; for it was only prepared for private distribution, and would not, most probably, have met the public eye at all, but for the circumstance of portions of it having found their way, in some unjustifiable manner, into the newspapers, and distorted views of the whole statement having been taken from these partial and in some instances almost garbled extracts,—or, at any rate, extracts which, separated from the context, did not convey a correct opinion of the whole case. For our part, we consider it a most complete and conclusive condemnation, upon prudent and practical grounds, of the whole scheme of the Memorial. And we know no one better qualified, if any one so well, to pass sentence upon it. "I am perhaps," Dr. Berrian observes, "with one or two exceptions, the oldest man in the ministry throughout the bounds of the Church in this country, and have thus had very unusual opportunities of learning the opinions of men, and the course of things in regard to it." What better qualification—or one anything like so good—could a man possibly have for judging of such a scheme; especially when so much experience and so much knowledge as has thus been acquired are combined with, or rather sanctified by, those spiritual influences which arise from habitual communion with God? Not that there is the slightest disparagement of the piety, and zeal, and devotedness of him whose name is the first in order on the Memorial—who is, in fact, its author. On the contrary, a persuasion only is expressed, that "his unbounded benevolence has warped and over-ruled his judgment in this grave and important movement;"—and that under a well founded apprehension of the impossibility of carrying out his scheme—peculiar, though benevolent—in the Church, under her Apostolical organization, and in her Catholic character, it is expedient to alter them. Certainly, there can be no ground for apprehension that what is within the scope of duty in the Church may be fully accomplished by the Church herself, without any sacrifice of her inherent principles—without any abandonment of her indispensable restrictions. "There is nothing," as Dr. Berrian well remarks, "as she now exists, *connected with her duties*, that may not be accomplished within her. There is nothing that has the slightest religious bearing that may be lawfully done without her. And I hope in God"—as so most earnestly and anxiously do we—"that nothing inconsistent with her fulness, integrity, and truth, may ever be attempted, without being signally defeated."

— If the masses of our population are to be reached, there must be earnestness in the work, and earnestness which involves not only energy but self-denial. We must go out of our way to do it, or even to aid in doing it. It is utterly in vain that we sit still, and sigh over it in our comfortable parlours, or even content ourselves with sympathizing with it in the sermons of our churches. We must act—we must stretch forth our hand—we must administer. "If a brother or sister be naked and destitute of daily food, and one of you shall say to them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which be needful to the body, what doth it profit?" Now, a proposition is made through our columns this week which will afford even those who cannot more actively exert themselves, the opportunity of giving "those things which be needful to the body." A correspondent—and one who tells us he has "but little of this world's goods," yet is willing "gladly to give of that little"—has offered to be one of a hundrded persons to contribute a dollar each "toward the pious work of feeding and clothing those who are in want, which is now in operation in East Broadway, under the direction of the pastor of the Church of the Good Shepherd." He has enclosed us his dollar—in faith and hope, no doubt, that his offer will be accepted, and his object realized. And it is in this faith and hope that we here urge it upon the attention of churchmen. We are quite sure that their contributions will be applied in the most judicious manner; and the sacrifice it will, in almost any case, require to furnish such an amount is altogether too contemptible to be thought of for a moment. They may depend upon it that they are thereby contributing to "reach the masses" in a most effectual way; and they have their Lord and Saviour's own assurance, which will bear with equal force in the relief of both the temporal and spiritual wants around us,—"Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Upon a congenial subject, is a second communication, which will also be found in another column of our present sheet, of "An Itinerant Presbyter." He, too, puts forth a practical, though, it may be, a less facile proposition. But its importance is not one whit less urgent; and the very means that would be found most tenable and forcible in working out the object in view, are such as are submitted in the offer we have just referred to.

It is evident there are liberal hearts to devise these liberal things: all that is wanted is the liberal hand to execute them liberally, and to do it "as unto the Lord;" as unto Him it will indeed be done, whenever it is made a work and labour of Christian love. We believe there are His faithful and devoted Priests, ready to go forth on the holy mission of ministering to the destitute and the outcast poor in our midst, and the Church's neglect of whom can never, never be excused; but who, like the Apostles themselves, being unprovided with either "gold or silver, or brass, in their purses"—it may be "without scrip for their journey, neither two coats, neither shoes, nor yet staves"—must look, as *they* did, to those who are "worthy" to aid them in their pious, self-denying efforts for the means they require. But if these efforts are to avail, there must be the same Christian spirit as there was in the Primitive Church, where "Neither was there among them any that lacked; for as many as were possessed of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet, *and distribution was made unto every man, according as he had need.*"

—We present in another column a most decisive answer to the objections that have been so unfairly taken to the recent speech of our excellent Provisional Bishop at Montreal, on the subject of American sympathies with the Allied Powers in their resistance of the aggressive and despotic spirit of Russia. It has been pretended by those who could not bear the truth so honestly enunciated, that such an idea was, at any rate, confined to the Episcopal Clergy,—that they, from their connection with the Church of England, might have some partiality for English feelings, and some prejudice in favour of English interests; but that they were singular and peculiar in their sensibilities, and that among the religious denominations generally there was no participation in any such perceptions, or any such attachments. But the answer to which we refer gives a most triumphant contradiction to all their railing. Ministers of religion, of various communities, from the United States—our own Church excepted—are entertained at breakfast at Montreal, not many days after Bishop Potter's public appearance in the same city; and they take occasion to make similar allusions to those which had called forth the declarations of our respected diocesan, and to give expression to precisely similar sentiments. "It was strange," said one of these American ministers of the Gospel, "how men could be found in the United States to sympathize with Russia in this war. Yet he assured them, that, notwithstanding the tirades of some newspapers, the hearts of the Christian people of their country were filled with earnest sympathy for the Allies and their cause." Another reiterated the assurance, that "the heart of the American people was thoroughly with the Allies." Another declared that "he was not the less an American at heart; but from the relationship in which he had been placed, he could not but regard Englishmen and Scotchmen otherwise than as brethren and fellow-countrymen. And Britain and the United States," he added, "were really allied—not by a political alliance, but for Christian objects, and among them for the annexation of Turkey to Christendom." While yet another asserted, that "any sympathy expressed in the United States for the Czar, came from those who favoured that curse of their own country"—which we need not here name. Now these are the assurances of reverend gentlemen who doubtless know the sentiments of their own respective communities; and they bear out most thoroughly all that Bishop Potter had said upon the same subject, and all that we ourselves took occasion to express our concurrence in.

It will be remarked, too, how completely they concur in the view which the Bishop took as to the hostile tone of a portion of the Press. There was "an earnest sympathy with the Allies and their cause," it was declared, "*notwithstanding the tirades of some newspapers*;" which, of course, means that such portion of the Press does not represent the educated mind of this country. And surely it cannot be denied, that they with whom the ministers of religion are in constant intercourse, are infinitely more entitled to be regarded as constituting that mind, than the infidelity, malignity, dissoluteness, and rowdyism, to whose vile passions, in one shape or another, the anti-English Press is in the habit of pandering.

— We would call attention to the Report recently presented to the Missionary Convocation at Rhode Island, on the subject of the Salaries of the Rural Clergy, which we give in our Church Intelligence. It is full of materials for earnest thought—aye, and for prompt action too. For while it shows that, under the present defective system, too many of the Clergy "are not only poor, but in many cases the embarrassments of debt, and the consciousness of dependence, crush their spirits, and tend to beget a degrading sense of obligation;" it describes how easy it would be, did Churchmen generally do their duty in this matter, to make an ample and a regular provision for that reverend body. "Your Committee find," the Report observes, "that if each parish should raise a sum equal to three cents per week for every communicant, the total amount thus raised would be $3,000, a sum fully adequate to the end in view,"—the end, that is, of bringing up to $1,000 per annum such salaries as fall below that amount. This is as respects that particular diocese, and has reference particularly, if not exclusively, to the Rural Clergy. But the principle is one of general application. There is another point of view in which the question is presented. "The present system," says the Report, "is found to require a much larger contribution from the Ministers of the Gospel than from any other class of men. Indeed, the proportion contributed by the Rural Clergy of America," it is added, "toward the maintenance of Public Worship, is on an average tenfold that of any other class of professional men; nor are their city brethren far behind them in this respect." And the Report demonstrates it in this way: The pay of a well-educated man in the profession of the law, physic, civil engineering, the army or navy, or the civil service of the country, will, at the very lowest average, be $1,500, "permanently secured through life for active service, together with an ample allowance for sickness and old age." So that the deduction is plain, that "if a well-educated clergyman, *who should* command $1,500, receives only $500 for his services in maintaining public worship, and the general care of a parish, he is evidently relinquishing $1,000 a-year."

We know that it is infinitely higher considerations than those of salary by which our Clergy are generally actuated—that it is "not for filthy lucre, but as holding the mystery of the faith in a pure conscience." But it is most unfair, it is sacrilegious, to take advantage of this. For "so hath the Lord ordained, that they who preach the Gospel should live of the Gospel,"—and "If they have sown unto us spiritual things, is it a great matter if they shall reap our worldly things?" The true remedy, we humbly believe, for the evil so generally conplained of, is to put it altogether upon that sacred principle—*the duty* of every member of the Church contributing as unto God, and at His high behest—for, "even so," let it never be forgotten, "hath the Lord ordained,"—observing therein, honestly and religiously, as in the sight of God, the divine, the Apostolic rule, "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little." We surely need not point out how this religious spirit is opposed to that of the unholy traffic in pews—buying and selling and leasing and renting that which is, or ought to be, the common heritage of *all* his worshipping people. But upon this we cannot enter at present.

OUR INDIVIDUALITY IN THE CHURCH.

In considering, as we have briefly done, the divine right of the individual, the individual right of judgment, and the individual responsibility, and assigning to each its due importance, we have not been unmindful of the relation of the individual to the Church, or of the power and prerogative of the Church over the individual. For every one who has been admitted by Baptism into the Church of Christ, is subject thereto,—just as when he has been placed under the influence of the Spirit, he is subject to God. And yet, though thus incorporated, he is not enthralled: he is deprived of no personal privilege—he obtains no individual immunity. His individuality is still preserved, with all its divine rights, and all its religious responsibilities. Actuated by the love of God, and strong in the faith of Christ, obedience naturally, necessarily follows; and the exercise of his obedience is called forth in the Church. It is there that he finds opportunity for his efforts of love, loyalty, and filial affection. He has been "received into the congregation of Christ's flock"—he has been "grafted into the Body of Christ's Church." But still his own individuality has been preserved—still his individual right and his individual responsibility are maintained. Combined with God he is, and that so closely as to produce the most perfect union which man can conceive. The barrier which kept him apart from God has been broken down—the sin and shame which shut him out from God's covenant have been taken away. "No man ever yet hated his own flesh, but nourisheth it and cherisheth it: even as the Lord the Church." And it is that Church into which every baptized individual is incorporated. For then, "we are members of His body, of His flesh, and of His bones." This spiritual incorporation, this mysterious union, is not a matter for the exercise of the intellect, but for the contemplation of the Spirit. It is the embodiment, in the person of every baptized Christian, of a mystery fully as inexplicable as that which is laid as the foundation of Catholic and Apostolic doctrine, and from which the mere reason will turn away in ignorant contempt. But we may depend upon it, that in every act of Christian consciousness—the consciousness, that is, of our relation to God in Christ—there is within us a contemplative power, which is that of the individual man; and that power is continually exerted in contemplating, first himself in his natural state of sin and woe—and second, the same self as he is in God. The same fact is expressly acknowledged in the metaphysical speculations of Aristotle, wherein it is said, that, in every act of meditation, "the mind which contemplates and the object contemplated are the same." Still there is in this mysterious union the individuality complete; and if man is happy in the faith he enjoys, or the consciousness he indulges, he is happy as an individual person, though all the while completely bound up in and dependent upon another Being—contemplating God in himself, and himself in God; feeling that he is human, and yet also that he is divine.

This individuality runs through the whole economy of the Christian scheme. It was proclaimed, indeed, long, long before the Christian dispensation,—"Turn now again *every one* from his evil way;" and "Ho *every one* that thirsteth, come ye to the waters." Every one in his individual capacity was appealed to. And in all the declarations of Christ and His Apostles, it is the same. "For *every one* that asketh receiveth." "By Me if *any man* enter in he shall be saved." "So then *every one* shall give an account of himself to God." "Let *every one* that nameth the name of Christ depart from iniquity." "But let *a man* examine himself,"—and the like: the personality and separateness of each one of us being strictly set forth. Although incorporated in Christ's Church, therefore—although members of His Body—we have yet preserved to every one of us our own individuality. And the individual will is still preserved. And yet each one is the subject of a divine incorporation. He is animated by a new spirit. In the words of the poet, "It is the Divinity that stirs within him." It is the power of God himself, whose omnipotence, and predestinating will, and entire supremacy, is yet reconciled with the consciousness of free agency in man.

The Sacrament of the Holy Eucharist is, if possible, more illustrative of our case, than that of Holy Baptism. The Church is Christ's own divine organization. It is His own Body. And it is on that Sacrament that the whole superstructure rests—and the real, spiritual, personal presence and communication of Himself therein, to every individual soul that rightly partakes in it, is the greatest embodiment of all—the completest realization of that most comfortable assurance—"My life is hid with Christ in God." But let us not misconceive it. Truly has it been said, that "when we speak of Christ as giving His Body for our food, and of the building up the Body of Christ as the consequence, it is obvious that the process is exactly the reverse of that which happens in the case of ordinary nourishment. Since it is Christ's Body which is built up, *in Him*, and not *in us*, must be the informing Spirit. It must be the life which has its source in Him, from which 'all the Body by joints and bands having nourishment ministered, increaseth unto the increase of God.'" The manner of this Divine Presence is not to be the subject of man's vain reasoning—it is especially one of those things which "the natural man understandeth not, neither can do, for they are *spiritually* discerned"—not *carnally*. It is, however, most undoubtedly, as Hooker says, "the saving grace which Christ originally is or hath for the general good of His whole Church"—it is "by Sacraments He severally deviseth that grace unto every member thereof." And it is the same great Divine who asks, "seeing that Sacraments, therefore, consist altogether in relation to some such gift or grace supernatural as only God could bestow, how should any but the Church administer those ceremonies as Sacraments, which are not thought to be Sacraments by any but the Church?" Men, indeed, individually and personally, thus retain that relation to Christ on which depends the life of the soul; and thus every qualification—for the Sacrament of the Holy Eucharist, more particularly, resolves itself ultimately into this—that every individual receiver must continue to hold communion with God through the Spirit. And hence the force of the inevitable conclusion, that such Sacrament can never be wholly available, unless we are members of that true Church which the Spirit has cemented into one mystical Body. It is a Body, let it ever be remembered, of which the Holy Spirit of God is the animating principle, the life and soul. And it is "One Body." And we are expressly and divinely told, "that there should be no schism in the Body." It is recorded in attestation of this immutable principle, that the first disciples, the individual members of the primitive Church, "continued steadfastly in the Apostle's doctrine and fellowship." And so must we. For, as St. Cyprian asks, "How can men expect that Christ is with their assemblies, if they are assembled out of Christ's Church?" And when we consider, that however correctly the elements may be consecrated, men cannot profit by what does not flow from the Head into all the members of His Body—for, as the Apostle saith, "He *is* the Head of the Body; the Church"—well might St. Augustine declare, that, "there is nothing which a Christian ought so much to fear as to be separated from the Body of Christ. For if he is separated from the Body of Christ, he is not a member of His; if he is not Christ's member, he is not animated by His Spirit. And 'if any man have not the Spirit of Christ, he is none of His.'" These are undoubtedly solemn reflections. The words of them are those of Holy Fathers of the Church; and however they may condemn—as most fearfully they do—those who separate themselves from the Body of Christ, they are yet most indubitably and incontrovertibly true.

We see, then, our individual concern in all this. It is God's economy, not man's. It is the ark of the covenant which Divine Mercy has provided; and its door is open to every one who, complying with the reasonable conditions of God's appointment, seeks to enter in. It is the personal interest of us all so to do. But although then grafted in, thus incorporated into that Holy Church, man does not lose his individuality by the process; He is "One with Christ," personally and individually. We constitute, as the Church, "the Body of Christ," yet are we severally "members in particular." And this individuality it is most important for every one to consider, and act accordingly—ever remembering that "to his own Master he"—individually—"standeth or falleth."

There are domestic and social ties, which the Christian duty of the individual renders binding and effective. But these are temporal and mutable; while the others are spiritual, immutable, eternal. Into the one, man is initiated by natual and facile means; into the other, it is only by regenerating the natural man, by yielding to those influences which are spiritual, not natural, and which necessitate a toilsome, as they induce a heavenward progress—"forgetting those things which are behind, and reaching forth unto those things which are before."

"Sweet is the smile of home; the mutual look
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The heart of all affection pure;
Yet in the world even these abide, and we
Above the world our calling boast;
Once gain the mountain top, and thou art free;
Till then, who rest, presume; who turn to look, are lost."*

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* Keble.

A MAXIMUM OF REFORMATION WITH A MINIMUM OF RELIGION.

Can such a thing be possible? Can it ever be that the wicked man can be turned away from his wickedness—that the heart, which is "deceitful above all things, and desperately wicked," can be changed and converted—that propensities to what is evil, can be transformed into yearnings for what is good, without the influences of divine grace; or that such influences can be exerted without the use of those means which God has expressly ordained to this end?

These questions have been suggested by the perusal of the *Thirteenth Annual Report of the Managers of the Society for the Reformation of Juvenile Delinquents, to the Legislature of the State and the Corporation of the City of New York*, which has come into our hands. For, notwithstanding the greatness, the difficulty of the task, which any such Society undertakes, and the especial, the urgent need it has of those only influences for the reformation of juvenile or any other delinquents, there is scarcely any allusion to them whatever in the report—scarcely any recognition of their importance—and none at all of their indispensableness, from beginning to end! The subject of religion, or religious teaching, or religious exercises, is disposed of in some two or three lines of vague, indefinable, almost meaningless expression about "kind, parental, Christian *treatment*" of the delinquents, under which the Physician of their bodies,—not the Pastor of their souls,—hopes "a great proportion of them will very soon be led into the path of rectitude and virtue,"—of hopeful yet unreasonable expectations entertained by a lady secretary, that some one may be "plucked as a brand from the burning,"—and of an indefinite sort of statement by the superintendent, that "the children all seem happy and contented, and are making visible improvement in their studies and morals, under the faithful instruction given them by the teachers and others who kindly make sacrifices to aid us in our labours *on the Sabbath*." We would not willingly say one word in disparagement of such pious aid. But is it really "faithful instruction" which is given, and who are they that so kindly convey it? They will tell us, we dare say, that it is "not *sectarian*"—the cant phrase employed to repudiate all distinctive, all explicit, all authorized divine teaching. *Not sectarian*,—that is, not according to any particular "form of sound words," such as we are commanded to "hold fast"—not agreeably to any definite creed, such as "the faith once delivered to the Saints,"—not founded upon any Catholic and Apostolic principle; but only some generalizing view of the matter—some loose conception of what is meant—some private interpretation of particular passages of Holy Writ—some latitudinarian notions of the solemn verities, or some ignorant presumption touching the awful mysteries of our holy religion. It may be any of these, or it may be all—or it may only amount to that often popular anything-arianism, which presents religion as a thing which every one is at liberty to make a matter of opinion and choice. The amiable ladies, indeed, add that they found "the order, quietude, neatness, and *well-recited Scripture lessons and hymns* very satisfactory." And when "the one thing needful"—"the pearl of great price"—is thus jumbled up in such a category as this, what are we to make of it? But they tell us, beside, that "patience, meekness, and gentleness oft can change the perverse will." Now, it is "the heart uttereth perverse things"—the heart which needeth to be cleansed and renewed; but we hear nothing of this. And yet is it not he, and he only, who, by God's grace, not man's or woman's kindness, "standeth steadfast in his heart," that "hath power over his own will?"

How, then, can religion be available for "the reformation of juvenile delinquents," unless by the application of those means of grace which Christ Himself hath ordained? These poor juvenile delinquents are still, most probably, or many of them, "children of wrath"—never, it is to be feared, received into the "ark of Christ's Church"—never placed so that "the old Adam may be buried, and all carnal affections die in them"—but all these still alive, and holding them in subjection and slavery. For we hear nothing whatever, in fact, of "One Baptism for the Remission of Sins"—nothing of the divine precept, "he that believeth and is *baptized*, shall be saved"—nothing of baptismal grace, baptismal vows, or obligations; not a word of fundamental articles, conditions of the Christian faith and covenant; and yet they will pretend it is *Christian Reformation!* Nothing of any acknowledgment of "a death unto sin, and a new birth unto righteousness"—nothing of any one of them being made "a member of Christ, a child of God, and an inheritor of the kingdom of Heaven,"—unless, indeed, that "patience, meekness, gentleness" of the Ladies' Committee, since they think it "can change the perverse will," can also "make all sinful affections die in them, and all things belonging to the Spirit live and grow in them;" and that thereby "they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh!" True, they would call all this *sectarian*. But it is pure Gospel truth, they may rest assured, notwithstanding.

And what are we to say to a professedly Christian scheme for the reformation of juvenile delinquents which is apparently framed upon the principle of thus omitting the very cardinal points of the Christian Dispensation? What of a plan of inculcating Christianity, which leaves out, or leaves to chance, its most indispensable requisites; and exposes its objects—not to say its victims—to sinful disregard of its sacred ordinances, or the fatal risks either of erroneous and strange doctrine, or of no doctrine, at all that has one particle of saving efficacy. And yet, if we mistake not, this system is boasted of as one of the most valued and wise discoveries of modern enlightenment! Nay, this very report proclaims, in language so audacious as to be almost blasphemous, that it is a means of education "endowing them with a higher intelligence *than it would have been possible for them to have secured otherwise*,"—even, we suppose, had they been taught by Christ's Apostles themselves!

It is an awful piece of rationalistic pride and flattering self-complacency which is so fatally indulged in such a case as this. For no system of criminal treatment can ever prove permanently reformatory by any such cold, however plausible, intellectual process, or by any human process at all, independent of or apart from those means of grace ordained by Christ Himself. The object of the institution is charitable and good in the highest degree; and much of the moral and physical treatment of the delinquents is doubtless unexceptionable. But as respects the only really efficacious principle of reformation, there is clearly no right appreciation—or, at any rate, there is no right application of it whatever. May we not venture to urge, then, this adapted admonition of the poet upon those who have to do with it—

'Tis God's own plan
Correct, but to reform: then give to men
The means of reformation! Then, restor'd
To recollection, to himself, to God,
The criminal will bless your saving hand;
And brought to penance, to religion brought,
Will own God's grace, as truly, solely apt,
For work so solemn, has that work achiev'd.

DRUNKENNESS AND CRIME.

There is no more formidable obstacle to the progress of religion, no greater curse to society, than drunkenness. Whether in the domestic affairs of life, or in the social relations, it is one of the deadliest banes with which mankind is afflicted. In every condition and situation there is that at stake against which it wars. And if it be, as we believe it is, however strange it may appear in a Christian land, that, of all the days of the week, with the masses of the people more especially, there is none on which this fatal vice is so much indulged as on the Christian Sabbath, there is in this very circumstance a more striking testimony than in almost anything else about it, how completely it can overrule the ordinary counteracting influences of what is moral, decent, and good.

The efforts which the Mayor of this city is so laudably making to prevent the sale of intoxicating drinks on the Lord's Day, have thus a highly-important bearing, and well deserve the support of all who have any right regard for the highest interests of society. And as a practical illustration of the importance of such an object, we would here advert to the effects produced by a recent legislative measure in Scotland for the suppression of Sunday drinking, which had been found to be a most prolific source of crime and disorder. In every rank of society were its evil effects more or less felt; but more especially among the mercantile and industrious classes, too many of whom were tempted by the facilities afforded them on that day of leisure—a holy day though it be—for indulging in habits of intemperance, and became dissipated and profligate in a most deplorable degree. Thus, drunkenness on *Sunday* produced incapacity for resuming—at least, with any good effect—their occupations on *Monday*. Some absent themselves, conscious of their unfitness. It is a disordering of the whole economy of many important commercial and other establishments. But it is worse than that. It is a source of crime. It leads to dissolute habits throughout the week; it induces idleness and extravagance to a fearful extent. Many a mercantile firm must smart for it, not only by the disorderliness but the delinquency of their servants; while on society at large it inflicts incalculable mischief.

For the purpose of arresting so fearful an evil, an act of Parliament was passed for shutting up the public-houses and dram-shops—in other words, prohibiting the sale of intoxicating drinks on Sundays. It was an imperfect measure, but yet it was a movement in the right direction. Fortunately it happened, that the Chief Magistrate of the Scottish metropolis took a warm interest in the subject, and has aided the application of the measure to the utmost of his power; and it is from his own published statements we have ascertained that, already, the cases of crime arising from drunkenness in that city have, under its operation, decreased in an extraordinary degree. "It is of importance to notice," says the Lord Provost, "that, while in 1851 there were 134 of the persons charged with other crimes, and in 1853 there were 120, in 1854 there were only 39 persons so charged, thus showing an immense improvement on the statistics of crime, as regards offenses committed on Sundays." These "other crimes" have generally a connection, more or less close, with drunkenness. And this is what aggravates the offence of drunkenness. It is not merely that a man by getting drunk degrades his nature, but he exposes himself to the commission of crime—sometimes, even, capital crime, and thereby incurs the penalty of death. It is no exoneration, it is no excuse, that, being drunk, he did not know what he was about. In the first place, he is chargeable with the guilt of wilfully getting drunk; and as his crime, even if unintentional in his sober state, was the result of the wilful drunkenness, or, at any rate, of drunkenness wilfully unavoided, the guilt of the drunkard is to be measured by the probability, not to say certainty, that such mischief is the immediate result of drunkenness. Hence, all the acts which result directly from drunkenness, are nearly as positively criminal as the same acts committed by a man in his sober senses. In diminishing drunkenness, then, you diminish crime, you take away a great temptation to crime—you get rid of an opportunity of opening the avenues to crime.

There is no greater enemy, we repeat, to the order, and discipline, and integrity of social life than drinking; and Sunday drinking more than all, because the leisure of that day affords all the greater opportunity for its excessive indulgence, and presents all the stronger inducements to profligacy and extravagance—thereby tempting to peculate, to pilfer, and to defraud. The guilt of drunkenness, in short, can only be rightly estimated by the extent of its mischievous effects. It interferes with the performance of the duties of a man's station; it leads to extravagance, and extravagance begets fraud; it leads also to acts or words of anger and lewdness; it produces unhappiness, and often want, in the drunkard's family; it shortens life; and it corrupts by example. These are fearful consequences, and he who produces them incurs an awful responsibility. A law, then, which prohibits even one great opportunity of indulging in such a vice, were surely a blessing to society; and this law in Scotland is proving itself to be so.

There is something in the particular prohibition referred to, which constitutes it a pretty efficacious, though it is a partial measure. It takes away the inducement to make Sunday a day of dissipation; and an opportunity is thereby afforded of its being made a day of religious edification and reflection. An influence is thus created which will be beneficial throughout the week, and gradually the demoralizing addiction may be wholly taken away. So that although the prohibition acts directly only upon one day in the week, it may operate indirectly, but not less powerfully, upon the other six also. We are well aware that to prohibit the sale of intoxicating drinks, whether on one day in the week, or the whole week through, will not of itself make a vicious man virtuous, or a profane man religious, or a rogue an honest man. But it may succeed in preventing that descent from virtue to vice, which so often ends in the most thorough demoralization. And certainly it must and does give effect to a right principle—the principle which is in so many instances being most favourably worked out among ourselves, and in the happy results of which we are all more or less interested. There can be little hope for diligence, fidelity, or probity, where that principle is disregarded; and if it is more completely set at nought on Sunday than any other day, it is owing to the leisure of that day, and the facilities for indulgence. When, therefore, we estimate the value of so limited a measure, we must not only take into account the expansiveness of the principle involved, but its influence on the whole character when once set in operation. It is a saying of Socrates, that "there is no difference between knowledge and temperance; for he who knows what is good and embraces it, who knows what is bad and avoids it, is learned and temperate. But they who know very well what ought to be done, and yet do quite otherwise, are ignorant and stupid." This is doubtless as true now, in America, as it was more than two thousand years ago in Greece. And by inducing men to avoid what is bad, and by taking away opportunities to do what is bad, we put a check upon ignorance and stupidity, we promote temperance, and thereby enhance knowledge, to an extent and with an effect, that is often incalculable. Above all, we present openings for the influence of religion; we promote virtue and discourage vice; and these are objects in which society is deeply and permanently interested.

THOUGHTS ON CURRENT EVENTS.

Among the remarkable events of the last week is the dismissal by the President of the United States of Lieutenant Hunter, of the Navy, for gross disobedience of orders. The old Roman discipline has been a good deal relaxed, and the world cannot now produce a Manlius, who would behead his own son for fighting successfully against orders. Military and naval men of all nations take to themselves the liberty of acting upon their own responsibility in great emergencies, even against orders. But they act strictly upon their responsibility, and become responsible not only for acting bravely and wisely, but for absolute success. Captain McClure disregarded the signals of his superior to return, proceeded on his voyage, and discovered the Northwest passage, or rather, the place where it would be, if it were not choked with perennial ice. Twice in Nelson's life, he gained victories by disobeying orders. In all these cases, the brilliant result was allowed to cover the disobedience. Nelson and McClure had shown themselves wiser than their seniors, not by argument, but by success. Nothing more was said. But obedience to orders still continues the rule. The overlooking of brilliant offences the exception. The life of this same gentleman furnishes an illustration. During the Mexican war he attacked the town of Alvarado, contrary to orders, and took it. The authorities very wisely thought best to enforce the rule. He was tried by a court martial, and, we believe, cashiered. The President, with equal wisdom, thought that it was a case entitled to the benefit of the exception, and restored him to his rank.

This seems to have turned his head, and being lately on the Brazilian station, he undertook to dictate to his commanding officer how he himself should be employed. One of those convenient "outrages" to which we alluded last week, had occurred, or been alleged to occur, somewhere in South America. Mr. Hunter thought it would be a convenient opportunity to make himself famous, and get up a "little war." He demanded that his ship should be sent to the place. The commanding officer, who seems to have formed a very just estimate of Mr. Hunter's prudence, declined doing so, and ordered him to some other station where he could do no harm. Mr. Hunter takes fire, and brings his ship home to complain of the Commodore. The President, with a promptness and decision that does him honour, strikes his name from the rolls of the navy.

We should not have adverted to this matter, which is not of itself of much consequence, but that it furnishes an illustration of our American fondness for private judgment. This is carried so far that there is an obvious tendency to take sides against authority on every occasion. Mr. Hunter relied on this. His private judgment told him that there ought to be a fight with Paraguay, and he was indignant that it was not to take place, and still more so that he was not to commence it, so he came home. He perhaps relied somewhat on the supposed warlike propensities of the administration, for he could not have heard of the pacific policy which had been lately inaugurated. But he relied more on the disposition of the public to take part with any man who acts on his private judgment, and against every man who exercises authority. For once he has been disappointed.

But it is not the less true that the feelings on which he relied, exist, and are a part of the American character. We, every man of us, suppose ourselves to understand every thing better than any one else. Of course we expect every one to give way to us. Now it happens that the greater part of us are utterly unable to take an enlarged view of any subject whatever. We take a view of one side of a subject perhaps, a very partial and minute view of one side, and imagine it to be the whole. We decide in our own minds that something is very wrong, and then fancy that the redress of that wrong ought to be paramount to every other consideration. Hence the multitude of what have come to be called one idead parties. It is remarkable how many of these either describe themselves or may be described by negatives. There are or have been an Anti-Masonry party, Anti-Alcohol party, an Anti-Rent party, an Anti-Slavery party, an Anti-Romish party, and an Anti-Foreigner party. All these are bent on removing some one evil, real or imaginary, and are ready to make concurrence with them on their one-idea the test of fitness for office. This has led to the application of the system, originally invented for the corrupt furtherance of material interests, which has been called log-rolling. It consists in a simple agreement that two or more parties shall assist in promoting each others' interests or crotchets.

The candidate, under the modern application of the system, who can adopt so many crotchets that the supporters of them all united shall make a majority of the voters, is sure of his election, as the result of the late State election in New York shows. We believe that the present constitutions, both of Maryland and New York, were framed on this log-rolling principle, so as to include the crotchets of a sufficient number of parties to receive their ratification. The majority of the voters cared nothing for the constitution as a whole, but accepted it because it included their particular fancy. Now that this system is arisen, we are in danger of becoming a crotchetty nation, governed not on any intelligible principles of policy, but by a combination of crotchetty parties, each of which the nation would reject, while by combination they govern her.

The cause of the synodal action and the lay element goes bravely on, in the British colonies. The diocese of Melbourne, co extensive with the colony of Victoria in Australia, has held a conference of clergy and laity, and has applied to the legislature of the colony for an act giving them authority to legislate for the Church people, and in Church matters only. To us, who do this without asking the leave of the State, this seems strange. Some of our friends in England think with us, that it would be better not to ask for the aid of any law, while others are of opinion, that this desire of the Australians for a legal position, may be considered as an useful lesson to those in England who are anxious to get rid of the State alliance and of the supremacy. It appears to us that there is a passage in 1 Corinthians, which in spirit provides for both cases, "Art thou called," says St. Paul, "being a servant, care not for it; but if thou mayst be made free, use it rather." And again: "Brethren, let every man, wherein he is called, therein abide with God,"—vii, 21, 24.

The proposed act of the legislature, provides for a Church Constitution very like our own. It looks forward to the division of the colony into several dioceses, and to a General Convention, on precisely the same principles with ours. In some respects we think that the Australians are in advance of the Americans. There is no money qualification required of voters, but every man has a vote for lay deputies to the Diocesan Synod, who professes in writing that he is a member of the Church, and of no other religious denomination. The members elected must declare, that they are communicants of the Church and members of no other religious denomination. They have also adopted the wise principle of the Bishop of Vermont, that the Bishop of the diocese is one of the three estates of the Church in his diocese.

H. D. E.

Baltimore, February 5, 1855.

Choir and Chorus Singing.

An able treatise* on Choir and Chorus Singing, by F. J. Fetis, Chapel Master to H. M. the King of the Belgians, and Director of the Conservatory of Music at Brussels, has been rendered into English by the Rev. Thomas Helmore, M.A., Priest in Ordinary and Master of the Chapels Royal of the Queen of England. The Church is under great obligations to Mr. Helmore for his indefatigable efforts to restore her legitimate plain song, and her ritual music generally; and his "Psalter Noted," and "Hymnal Noted," are contributions to the services of the Church which must be remembered with gratitude, wherever they have been introduced. Mr. Helmore's object in presenting this work of Mr. Fetis to the Anglo-Catholic Church, is to further the great object of perfecting the Musical Services of the Sanctuary. "Much," he says, "as has been done here (that is in England) by Church Societies, by singing classes, and by the clergy of many parishes up and down the land—much, very much remains to be done, before our people generally will become practically musical, in any high degree." For, as he goes on to show, there is a vast amount of training requisite before a body of singers can attain to any high artistic excellence as a Choir or Chorus. But while he would not on that account exclude from the Church music requiring artistic skill, he is most earnest in his encouragement of Congregational Singing; and the following remarks have special reference to that object:

> I would venture to remark, that while the style of singing of the masses must necessarily be inferior, under all circumstances, to that of well-educated Choirs, nevertheless there will be some limit or proportion, to this inferiority; and that as you improve the one upon any grand scale, so will the other rise toward higher musical excellence. I would popularize music, especially vocal music, not only on the highest religious, moral, and social grounds, but also on others of an artistic nature; for if good teaching, and good performances of music were more in demand throughout the country, the numbers and the skill of musical artists would be proportionally increased. In the reciprocation of musical influences, all classes of people would be led to a higher appreciation of the art itself,—they would acquire greater skill in singing those parts of the Divine Offices which they are required to offer with their own lips,—and they would be anxious (according to their ability) to provide the more costly offerings of efficient Choirs for the due celebration of the higher parts of the Service. If I desire "that *all* the people" should praise God, I do not desire that their vocal praises should shock the ear by their want of skill;—and to make them skilful, even in the simplest strains, their ear and their tastes must be cultivated by often listening to something better than they can do themselves; therefore it is that I am doubly anxious that Choirs should be really good, and sing good music. In this wish, I venture to present the following translation to English Choirs, in the confident expectation of great benefit being derived from M. Fetis's instructions by all who will diligently use them.

Mr. Fetis's little work appears admirably adapted for the purpose; and in addition to the Treatise portion, its lessons are illustrated by musical exercises, and selections of appropriate pieces. It may evidently be used with immense advantage in aiding and perfecting Chorus singing in our churches.

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* Published by Novello, London and New York.

Lectures in the French Language.—M. Elie Charlier, who is favourably known in this city as a Professor of the French language, advertises, it will be seen, a course of French Lectures on France in the 11th, 15th, 16th, 17th, and 18th centuries. The subject is a highly interesting and instructive one; and from what we learn of M. Charlier, we believe he will handle it in an able manner. To students, and to all who would perfect themselves in the French language, such Lectures are very instructive.

English Church Re-Publications.—A plan for re-publishing in this country selections from the English Church periodicals of the day, will be found announced in our advertising columns, which promises to be of great service to our own Church, and of peculiar interest to American Churchmen, if it can only be supported so as to secure for it a fair measure of success. We heartily commend it to the earnest attention of our readers.

TO CORRESPONDENTS.

"H."—Theological Seminary, Va.—shall have an answer in full next week.

NOTES AND COMMENTS.

The Mistakes about Charity and Peace.—People who are suspicious about their own religious course, or those even who may have apprehensions about their friends', yet are afraid of having it thought about, let alone discussed, lest some personal disagreeableness, or worldly inconvenience should arise, are for ever endeavouring to keep all quiet, both within and without, by appealing affectedly to the duties of *Charity and Peace.* But is not this, too often, something very like treason to the truth? The question is ably answered by our respected contemporary, *The Calendar*:—

> A charity that is broad enough to cover every form of untruth which pleads the Gospel in its behalf, which compels us to be silent amid heresy and schism because of our love for the persons of those who hold and teach such things, seems to us broader than the Bible. Much as we love peace, we could not purchase it at such a price. Gladly as we would heal every division which afflicts the Church and the professors of Christianity, we would not do it, by the reign of doctrinal indifference, if we could. This is, even now, one of the direct evils to which Christian men are subject, and we should regard ourselves as most highly culpable, did we give any countenance to such opinions. Instead, therefore, of quieting men's consciences in the midst of error, they need to be informed of the dangers which beset them, and then to be exhorted to search the Scriptures daily, whether those things be so.

This is, undoubtedly, the course of Christian duty. Among other causes is that of indifference, nay faithlessness to the truth. There can be no true Charity in a connivance at what is wrong; as it can never be our duty to cry, "Peace, where there is no peace."

A Form of Sound Words,—in other words *a Liturgy*,—is being advocated more and more earnestly, we see, by Presbyterians in the West. The *Western Episcopalian* quotes a long article on the subject from one of their journals in that part of the country, in which it is remarked—

> Forms of sound words, well memorized and understood by professors of Christianity, are highly conducive to Christian firmness and efficiency. Like a cable, they bind us to the "Rock of Ages," and prevent "every wind of doctrine" from tossing us to and fro upon the Sea of Life. Observation and Scripture unite in attesting the truth of this statement. An excellent characteristic of those who hold fast the forms of sound words, is *firmness;* whereas, the instability of those who have never known them, or of those who have "let them slip," is as the Autumnal leaf, or the chaff before the wind.

Another of our Church provisions is also advocated by the same writer—that of Catechising. He says—

> The want of family discipline, religion, and moral restraint, and Bible and *catechetical instruction*—in a word, the want of parental fidelity as regards the spiritual welfare of the young and rising generation, is one of the darkest features in "the signs of the times."

It were devoutly to be wished that more attention were paid to this among ourselves; for with but too much truth, it is to be feared, will the following remarks, in too many cases, apply to the state of things most to be deplored in the Church:—

> But these wrongs are radical, and if we would remove them, we must strike at the root. Where the moral sensibility of those parents is, who vow before God and man to train up their children in the fear of the Lord, and yet leave them to follow unrestrained the dictates of their own waywardness, is a matter of painful reflection. And it is truly astonishing what frivolous excuses such parents offer for such criminal neglect.

Let us not despise these hints and admonitions, because they come from without our pale. *Fas est ab hoste doceri.*

"*The Sin and Impropriety of Leaving the Church when the Lord's Supper is to be Administered.*"—Under this title the *Southern Presbyterian* has an able communication. The writer supports his case, of its being sinful and improper to slight the Holy Communion by members of the congregation turning their backs upon it, on the following grounds:—

> 1. It shows a want of respect to the ordinance, its Author, and His people. According to our Directory for Worship, it is the duty of the Minister to warn the profane, the ignorant, and scandalous, and those who indulge themselves, whether secretly or otherwise, in any known sin, that they ought not to approach the holy table. And this view is sustained by the teachings of Scripture, as to the qualifications of those who would worthily partake of the Lord's Supper. But we have yet to learn that Ministers have any authority to dismiss, or countenance in any way, the withdrawal of all but communicants at such a time. This is an ordinance of Christ's own appointment, and the command, "Do this in remembrance of me," is *binding upon all.* Every man who hears the Gospel is just as much bound to remember Christ in this ordinance, as he is to repent and believe. There can, in the nature of the case, be no stronger obligation for obedience to one of these commands than to another. *They all rest upon the authority of Christ.*
>
> 2. It tends greatly to confuse and distract the minds of those who would wait upon God in this ordinance. The necessary changing of seats must be attended with more or less confusion, but it is very desirable that we should have as little as possible of anything calculated to disturb the attention.
>
> 3. The spiritual profit of non-communicants, themselves, ought to be an all sufficient reason for their remaining. There is nothing of more transcendent importance to a sinner than the salvation of his soul. And if, as many who are now the hopeful children of God tell us, that they were awakened by witnessing the administration of this solemn ordinance, do not men run a fearful risk in taking themselves away at such a time?
>
> 4. After all, some will object to staying, because "the services are so long on such occasions!" Ah! if their hearts were right, they would not think them so long. To sit a half hour longer than the ordinary services, three or four times a year, would not be such a weariness! What would such persons do in heaven, where the Sabbath never ends, and where the assembly never breaks up?

We say nothing about the *sectarian* source of this anxious concern for all due reverence toward the Ordinances of God. The principle contended for is a *Catholic* one, and we therefore go along with it. We only wish that a similar anxious concern were manifested among ourselves, upon this most important subject; for if it be thought wrong to refuse to "sit *half an hour* longer than the ordinary services," on so solemn an occasion, what are we to think of those who, as communicants, cannot make the poor sacrifice of worldly convenience by staying but a few minutes, until the service is completed, but must hurry away home as soon as they have received the Holy Sacrament, without waiting to join in the appointed prayer and praise, so becoming, not to say so indispensable, in that Eucharistic Service! May we not say with the Presbyterian whom we have quoted—"Ah, if their hearts were right, they would not think it so long!"

For The Churchman.

RELIGIOUS TEACHING OF THE YOUNG.

I learn from the last *Churchman*, that some of the clergy of Ohio have lately been discussing the question, How it is that so many of the youth of their congregations neglect their religious duties? Some think it the fault of their parents; some of their Sunday school teachers; some, of their ministers; and none, it appears to me, have hit upon the true cause. This I apprehend to be the erroneous and uncatholic teaching which prevails in that portion of the Church. Following the example of their Bishop, I suppose these youth are taught by their pastors that they cannot perform a religious act or duty until they have been miraculously called by the special operation of the Holy Spirit, and been made partakers of the righteousness of Christ, and thus have new hearts, and this irrespective of what has been done for them in the Church of Christ. It is quite natural for youth, under the influence of such teaching, to think they have nothing to do till they are called to do it, by a power which they cannot resist. Suppose these teachers were to adopt a different kind of instruction: that the youth were clearly and directly taught, that they had been baptized by the Holy Spirit into the body of Christ, and made His by "adoption and grace;" that every moment they lived in impenitence and sin they were transgressing the clearest conviction of duty; that they had been made Christians already by the free gift of the Holy Ghost, and that by penitence, confession, and obedience to the divine requirements, they would grow in grace; that by the devout reception of the sacred rite of Confirmation they would have an increase of Divine strength; that by receiving the body and blood of the crucified One, they would have imparted to them food to sustain their fainting souls. Suppose these youth had been taught that had they something to do more than mere attending a Bible Class and waiting until the Almighty did some "great thing for them," I apprehend these brethren would not have so much cause of complaint, that the "work of the Lord did not prosper in their hands." Suppose they turn over a new leaf, and instead of teaching the crudities of Calvinism, teach these youth the doctrines and duties as set forth by our branch of the Catholic Church, in her Prayer Book and Catechism. If they would do this, I apprehend they would not be obliged to shift off upon parents and teachers the evil consequences which result from the inculcation of error.

J.

For The Churchman.

A Proposition.

Mr. Editor:—I have but little of this world's goods; but, as the ocean is but an aggregate of drops, and Scripture exhorts us, if we have little, gladly to give of that little; I therefore propose to be one of one hundred persons to contribute each *one dollar* toward the pious work of feeding and clothing those who are in want, which is now in operation at 68 East Broadway, under the direction of the pastor of the Church of the Good Shepherd, assisted by his exemplary wife. Reader, if you cannot afford a dollar, persuade your friend to send one.

Dorcas.

P. S.—The drops of tears for the destitute, or the dollar donations, may be left at Stanford & Swords, 637 Broadway, or at the office of *The Churchman*, No. 111 Broadway, in Trinity Building, Rooms 38 and 40.

[The dollar enclosed with the above is in our hands, ready to be applied to the benevolent purpose proposed.—Ed. Ch'n.]

For The Churchman.

St. Luke's Hospital and the Church of St. George the Martyr.

For many years past it has been a darling object with resident Britons in New York, to have a Free Episcopal Church for British emigrants, and an hospital exclusively for their health and comfort. They obtained a grant of a valuable block of ground in the upper part of the city from the Corporation, worth more than $30,000. As funds did not come in quickly and they were to erect their British Emigrants' Hospital and Church within a certain period, it was decided (whether they built upon this particular ground or not) that a special messenger should be sent to England to solicit subscriptions. At this time, indeed, some years before, these benevolent-minded persons had, for the ostensible purposes of such Church and its attendant hospital, formed themselves into a corporation called The Rector, Church Wardens, and Vestrymen of the Anglo-American Church of St. George the Martyr.

After all this, some wealthy gentlemen of New York desired to erect an American hospital; and they went to St. George the Martyr and said, in effect, "We should like to have your ground; you have not sufficient funds at present; we have enough to erect our American hospital, which we intend to call St. Luke's Hospital: the location is not good for your emigrants, as they would have far to travel to it; it is valuable, and we will give you to the worth of $30,000 in the shape of twenty beds in *our* hospital (when built) which shall be occupied by British emigrants. And if ever you should require it, *and will pay us for it*, we will increase the number of beds. And also, we will make the British Consul, for the time being, and also a Warden and Vestryman of St. George the Martyr, managers *ex officio* in our Board."

This looked kindly and well. The proposition was made about the time that it was intended to send a messenger to England for subscriptions in aid of the Free Church and an Hospital for British emigrants. Anthony Barclay and Robert Bunch, Esqs., Her Britannic Majesty's Consul and the Vice Consul at the port of New York, took a deep interest in this matter. Mr. Bunch had become a Warden of the Church of St. George the Martyr; and his Government, being specially applied to, sanctioned his going to England in behalf of the enterprise; and it was pretty well understood that Parliament and the Society for the Propagation of the Gospel, and other kindred associations, would liberally aid the undertaking. Mr. Bunch, on arriving in England, set forth a generously worded circular, claiming subscriptions in aid of a British Emigrants' Church and Hospital. Unfortunately for the Church of St. George, he mentioned the proposition of the gentleman who desired to get up St. Luke's Hospital, suggested that it might probably be carried out, made use (metaphorically) of the word "fusion" between them, and referred to the ward of twenty beds for present emigrants.

Mr. Bunch returned with $10,000 for St. George the Martyr, to be applied for its Church and Hospital purposes; and he had, also, about $800 handed him, which was to go expressly for additional comforts for those patients who might happen to occupy the 20 beds in St. Luke's Hospital, (when built) or in extending the number of those beds.

About the time of Mr. Bunch's return, the proposition of St. Luke's Hospital was agreed to, and deeds exchanged; and although St. George the Martyr might have, very properly, kept back the $800 until the Hospital of St. Luke was finished and the 20 beds (which it is to be distinctly understood, *had been paid for by a transfer of the ground,*) were placed, and ready for patients, and they should require comforts, &c., yet the Church handed these $800 over to the Treasurer of St. Luke, to be held on account of, and to be in the future applied, if required, by St. George.

It has always been and still is the intention of St. George the Martyr to have an Hospital for British Emigrants; and this they can effect, by erecting it any where, or by offering money to St. Luke's Hospital, and requiring them to make such Emigrants' Hospital by additions—while there is no covenant or agreement by which St. Luke's can compel any money, or that St. George must pay for any such addition, or must build any Emigrants' Hospital on the ground now in St. Luke's hands.

St. George the Martyr made Messrs. Barclay and Bunch Trustees for this $10,000, so that it might be used for the Church and Hospital purposes for which it was subscribed, namely, a British Emigrants' Church and Hospital. These gentlemen placed it in the New York Life Insurance and Trust Company; and, on receipt of interest, applied the same toward the spiritual wants and bodily comforts of British Emigrants.

St. Luke's people have had the ground nearly two years and a half, and have only partly raised the walls: so that their Hospital is not built—and much more time must pass before even the 20 British Emigrants, who may be suffering, can be within the walls of the American Hospital of St. Luke.

St. Luke became a corporation for a *Church* Hospital only, as their Certificate of incorporation shows. *Now* they think of having a chapel where patients may hear service. It cannot be a parish Church as the Church of St. George is, and it may be subject to any and every doctrine, although it is right to say that the gentlemen who have started the erection of St. Luke's Hospital are mainly Episcopalians.

After this plain statement of facts, it must surprise our readers, when they are told that St. Luke's Hospital (or, rather the gentlemen who are interested in it, for a Hospital, as a perfected building there is not) claim the whole of the $10,000, as having been obtained exclusively for their Hospital! And this, not only in the face of all the facts before detailed, but even though they really knew nothing of Mr. Bunch's going on his mission of charity, nor even paid one cent toward any expenses.

It appears that one of the Board of St. Luke's, without the knowledge of Messrs. Barclay and Bunch, or the officers of St. George the Martyr, have written letters to five or six of the largest subscribers, and suggested that the above gentlemen were about to misapply the $10,000, and put it to purposes for which it was not intended, and have so worked, *ex parte*, on these five or six subscribers as to get them to send what is called a power of attorney, got up in New York, containing, as Mr. Barclay alleges, wrongly-coloured recitals, obtained under untruthful statements. This alleged power, however, seems to have been made on the *blank* day of *blank*, has no subscribing witness, no seals, nor is there any certificate of consul or other officer, to show by whom or under what circumstances it was made or signed.

The gentlemen controlling St. Luke's Hospital, or some of them, have seen fit to file a Bill *in Equity*, in a United States Circuit Court, claiming the whole of this $10,000; insisting that their proposed chapel for patients is a Church for British immigrants, and that their proposed general Hospital is or will be a British Immigrant Hospital!

This Bill has been met by the manly, indignant, and truthful sworn answer of Mr. Barclay. A copy is in our possession. Mr. Charles Edwards, a well-known counsellor of the New York bar, has been retained by St. George the Martyr; and this gentleman occupied the Circuit Court a day in an argument, which went over the whole ground, with distinguished ability and eloquence, and showed the injustice of the claim on the part of St. Luke's Hospital.

For The Churchman.

THE CITY MISSION.

"It has been said 'that in the lower wards of New York city heathenism reigns triumphant.' It is a lamentable fact. No mission station, at home or abroad, has greater claims on the Protestant Episcopal Church than those wards. In those wards the Church of the Holy Evangelists is located. [In other words, old St. George's Church.] But what can it do, with one clergyman, for the thousands who have their dwellings there? I would to God that the city mission were revived; or that He would put it into the hearts of our wealthy members to employ at their own expense, some three or four faithful missionaries in those wards."

The above extract is from the last Parochial Report of the Rector of the Church of the Holy Evangelists, handed in to the last Diocesan Convention, and published in the journal now before me.

Now, Mr. Editor, it seems to me that whatever the Church refuses to give in the way of money for the support of the Gospel among the poor, especially among the outcast of society, she is called upon to give in another way; for, you know, sir, that "an ounce of prevention is worth a pound of cure." I know that the trying season through which we are now passing is almost unprecedented, and that very many noble natures have been glad to avail themselves of what has been called the "soup dispensation;' but still, who will venture to say, that if the City Mission Society had been, like a mighty hydrant, in full play upon the flaming fires, the unholy passions of men, we should have been compelled to look upon such a scene of desolation—such a pyramid of human woes? No one can doubt but that the affluent members of our churches have been taxed heavily for their indifference in regard to the moral degradation of our city. For, it must forever be true, that sin and sorrow are inseparable.

Suppose, Mr. Editor, that all our large city churches should follow in the track of the Church of the Ascension,* in devising liberal things for the children of sin and sorrow, what a monument would be raised to the glory of God! Suppose the ladies of our wealthy parishes should take that deep personal interest in those who are not able to care for themselves which the venerable and beloved mother of the Rector of Ascension Church manifests for the outcasts of society—who shall presume to estimate the amount of good which might be accomplished through the City Mission Society! Oh, it would be such a bond of union for the churches! It would call out, in all its loveliness and strength, that which we all so much lack,—notwithstanding our boasted knowledge of the Bible—*the mind* of *Christ:* then we shall preach Christ—Christ crucified—we shall love each other because we are all, rich and poor, members of His "Body, which is the Church." Thus shall our path through life, while walking with Jesus, be radiant even unto death.

An Itinerant Presbyter.

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* Ascension parish contributed last year for the Five Points Day School and the Five Points House of Industry, nearly two thousand dollars. The total amount of contributions by this parish for various objects during the past year is the large sum of $10,848 32.

The Cold in Canada.—During this week, the thermometer at Quebec has been 30 degrees below zero; at Montreal, 25; at Kingston, 20; at Toronto, 22 below zero.

DIED.

At Rock Park, near Liverpool, England, January 13th, Mary Mildred, wife of John Gandy, and daughter of Coleman Williams, of this city, in the twenty-second year of her age.

ADVERTISEMENTS.

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I. France in the Eleventh Century. Les Croisades.
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LITERATURE.

Art, Science, and Philosophy in Europe; being Fragments from the Portfolio of the late Horace Binney Wallace, Esq., *of Philadelphia.* Philadelphia: Hooker.

This volume has a keen and melancholy personal interest. It is the record of one who, though dead, yet speaketh,—speaketh, in tones not loud but deep, in these very pages, which present to us the reflections of his mind and the aspirations of his heart, upon subjects which only too much absorbed his mental faculties, and engrossed his entire affections. Mr. Wallace was a man of beautiful, if not of blameless character. He was a man of genius, a man of scholarship, a man of talent—a rising young lawyer, and promising jurist and statesman; and to these characteristics of the scholar and the gentleman he had others still more important, which arose from being moulded in the Church. And he died distressingly, despairingly, and prematurely, in a foreign land,—perished in the midst of his mind's expansion and fructification. This volume, then, may therefore be regarded as his literary remains. Its contents are fitly styled "Fragments from his Portfolio." Most of them, we learn, were found there, at his residence in Paris, after his sad and sudden death. He had written them before leaving America, although they refer to European objects, which, however, he had studied and contemplated during a previous visit to their venerable and classic scenes. "*They are all unfinished*," says his biographer, "immature buds and blossoms shaken from the tree, and green fruit; yet will they evince what the harvest would have been." Certainly, they give promise of what it is melancholy to think might have been the fruition, had he lived to perfect the work that was begun within him. His expanding mind—for still it was expanding—must, indeed, have rendered a fruitful and an estimable return for the culture bestowed upon it, had he been spared to finish his work. But no one, probably, was so sensible of the imperfection of what he had yet done, in regard to one of the sublimest of subjects, than he was himself. We speak, of course, more immediately with reference to the papers that form the contents of this volume. For his biographer goes on to give evidence of this, as follows:—"He had declined a request from a literary friend, who had offered to supervise the printing of them, to allow even their anonymous publication. They form, as has been intimated, but a small part of his writings, and are not those, perhaps, which would prove the most generally interesting. Of so little value did he himself etseem them, that, having dropped from his pocket, in travelling, the parcel into which he had rolled them, he would not allow a telegraph to be despatched, nor any effort to be made for their recovery. It was only through the determined and unknown interference of an attendant that they were finally obtained."

The subject of the papers here presented is *Art*,—Art Divine, for so he regards it. Art, he contends, is an emanation of religious affection. Yet "mere religious feeling of itself," he says, "will probably never work out anything like a high Art. Many other attendants may be required to co-operate. At the periods when great Art has been manifested, there has commonly been a general movement in the nation, and a great outflow of the forces of individual and social character; but these movements have been connected with a predominant earnestness, sensitiveness, and depth of religious emotion, and the display of Art has had an immediate relation with it." This view he strikingly illustrates, as he proceeds. In his own case, even for a warm appreciation of high art, without any practical conceptions, or probably any power of its execution, he evidenced its truth. The following extract will make it more manifest:—"It is not difficult to give a reasonable account of this principle. The perfections of Art consist not in execution; not in the learning of the eye, or the dexterity of the hand; but in the exaltedness and fervour of the conception of the work. And it would appear that the artist-mind must conceive of its subject with the glowing intensity of adoration, in order to reproduce that form in the power and splendour which belong to the highest examples of actual Art. The picture or statue must first be limned or moulded in the imagination by the touches of worshipping affection, before a model fit to be transcribed into marble or canvas is brought into existence. But the connection between religion and Art is deeper and more instinctive than that. And here, in considering the effects of religious feeling, we must not draw our impressions from the religious feeling of this day, especially in Protestant countries; where it is a whipt and cowering thing, mastered by reason, subjugated to convenience; but must recur to earlier conditions of our race, when it overswept intellect and interest, and was the great forward urging and onward guiding influence of our nature, in whose train all the other parts of man's being followed. It seems to be a constitutional tendency of earnest religious sensibility to fashion visible types, symbols, or images of worship. The spirit, conscious of an emotion of reverence for some unseen object of its own apprehension, desires to substantiate and fix its deity, and to bring the senses into the same adoring attitude, and this can be done only by setting before them a material representation of the divine. This is illustrated in the universal and inveterate tendency of early nations to idolatry. And among those people who have something abstract and ideal for their high intellectual worship, if the affections and more passionate part of the being exercise religious emotion at all, it will be toward some Art-creation of humanity."

The question is expounded in a clear and effective manner, in what immediately follows upon this; and still more pointedly, though incidentally, perhaps, in the subsequent pages of the volume, the essays on "Art, Symbolical, not Initiative;" "The Law of the Development of Gothic Architecture;" and the "Principle of Beauty in Works of Art,"—all of them subjects, or rather phases of one great subject, which only such a mind could have treated with any degree of success. These Essays are followed by descriptions of, and reflections on, fourteen of the principal Cathedrals of Continental Europe, in which there is displayed a keen perception, a judicious appreciation, and a deep affection and reverence for Art in its highest conceptions and its holiest appliances.

There follows upon these some highly discriminating "Remarks upon Painters,"—Michael Angelo, Leonardo da Vinci, Fra Bartolomo, Perugino, and Rafael. And the volume ends with an essay on Comte's Philosophy, an unfinished draft of a letter on an elaborate, but, to his mind, imperfect review, of M. Comte's "Cours de Philosophie Positive"—in our humble opinion the least satisfactory of all his productions; not in point of ability, but certainly as shadowing forth rationalistic tendencies which might well give his friends some degree of anxiety. But, as the Literary Remains of such a man—"take him for all in all"—the book is one of intense interest.

Father Clark, or the Pioneer Preacher (New York: Sheldon, Lamport & Blakeman), is a series of sketches and incidents of the Methodist Missionary life of the Rev. John Clark, who is regarded as a pioneer of the gospel in the valley of the Mississippi. His career appears to have been one of singular adventure; and it is evident he had extraordinary zeal and devotedness in the sacred calling he assumed.

A Third Gallery of Literary Portraits. By George Gilfillan. New York: Sheldon, Lamport & Blakeman.

Some of our readers may remember Mr. Gilfillan's two former galleries of Literary Portaits. They are clever, spirited, and often, perhaps, effective; but they are faulty notwithstanding—faulty, because he does not confine himself to what is, legitimately, his province, that of giving the true portraiture, as it is, but diverging from the point, and under the influence of strong prejudice—of which in this, as in almost every instance, ignorance is the mother—not merely sketching the author, but criticising his works. "The careful reader," he says, "will notice in this new volume a striking diversity from its companion Galleries in one important particular—he means a certain change in his spirit, tone, and language toward the celebrated men who at present lead the armies of Modern Skepticism." That is to say, his feelings toward the Skeptics whose portraits, as literary men, he is drawing. But we do not see why this should affect the portrait itself. And here, we conceive, is our author's great mistake. He distorts the character of the Rev. J. M. Neale, for instance, because he thinks he had no business to set Bunyan right, in his Pilgrim's Progress,—though it is not, after all, Mr. Neale, but the Church that does so, Mr. Neale merely bringing right Church principles to bear upon the question. For instance, he says—"Without accusing Mr. Neale in this abortive attempt, we do accuse him of ignorance of the public feeling and taste, of gross misappreciation of his author, of cool impertinence, warm bigotry, and of a stupidity as dense as it is unconscious. *He*, forsooth, 'believes that, with more knowledge, Bunyan would have said' the same with himself! How easy it were for hundreds to make a similar statement! We are certain that, while J. M. Neale and Henry of Exeter humbly think that, with *their* light, Bunyan would have now been a High Churchman, Carlyle imagines that he would have been a Sartorist; Parker, that he would have been a pilgrim on that wretched path of 'Christianity without facts'—a path which is recognized neither by heaven nor hell; Dr. Candlish, that he would have been a devoted friend of the Free Church; Macaulay, that he would have been, like himself, on religious matters, a nothing-at-all; and more reasonably the Milton Club, that he would have been an honourary member with them." Now this is altogether out of place in a Gallery of Literary Portraits; while it all proceeds from prejudice, having its root in ignorance. For it is not what "J. M. Neale and Henry of Exeter humbly think"—it is what the Church Catholic thinks, and what it says. We do not mean to approve of what Mr. Neale has done, however we may sympathize with the principles he has made the Pilgrim's Progress the medium of setting forth. But let the deed be judged of rightly—not questioning the truth, or the source of the truth, that he has sought to illustrate; but only questioning his peculiar application of it.

Still the volume is one of considerable interest. It gives us a file of four French Revolutionists,—a constellation of four Sacred Authors,—a cluster of four New Poets,—a batch of Modern Critics,—and a collection five of eleven Miscellaneous Sketches. His finishing strokes of Edward Irving are worth extracting:—

> We venture to say, that had Irving's life been spared, he would have forsaken his wilder nostrums, rid himself of the silly people around him, and calmed and sobered down into one of the noblest specimens of enlightened, sanctified, humble, Christ-like humanity which our age or any other has seen. He had all the elements of all this within him. His heart was as warm as his genius was powful. If in his pulpit efforts he sometimes seemed touching upon the angel, in private life, and in the undress of his mind, he "became as a little child." A thousand stories are extant of his generosity—his liberality—his forbearance—his simplicity, as well as of his piety and zeal. But it seemed good to Eternal Providence that his career should be as short as it was chequered, brilliant, and strange. And what, although he founded no sect deserving the name, wrought no deliverance on the earth, reared no pile of literary or of theological handiwork—what, although he died sick of his associates, of his position, and of some of his cherished doctrines, and was emphatically "at sea"—he had lived, on the whole, a heroic life; his errors themselves had proclaimed the nobility of his nature; he died a meek and humble disciple of Jesus Christ, and ages may elapse ere the Church shall see his like again. Of many lowly individuals, it can be truly said, as Christ said of the woman, "she hath done what she could;" but of how few men of Irving's powers, accomplishments, and splendid fame, can it be affirmed that duty was ever dearer to him than delight—that his purpose ever towered more loftily before him than his personal desires—that he loved God better than himself—that emphatically "he did what he could?" And the time has come when even those who most deeply differed from him in opinion, and do still in many things differ, may unite with his ardent worshippers in proclaiming him a man of whom the world was not worthy.

The Complete Poetical Works of William Collins, Thomas Gray, and Oliver Goldsmith, with Biographical Sketches and Notes, edited by Epes Sargent. Boston: Phillips, Sampson & Co.

The Poetical Works of Thomas Hood, with a Biographical Sketch, edited by Epes Sargent. Boston: Phillips, Sampson & Co.

These are two more volumes of the excellent edition of the Standard British Poets which is in course of publication by the eminent firm whose address is attached. They would be valuable from their correctness of text, their completeness, their arrangement, and their getting up—were there nothing else; but with carefully prepared Biographical Sketches of the Poets—with Notes—and with Portraits, they constitute an edition worthy to grace the shelves of any library, and presenting an instance of editorial merit, of its kind, highly honourable to the literature of this country.

The volume containing Collins, Gray, and Goldsmith, is one of very attractive interest. They are all poets of no ordinary power—each in his own peculiar work; and their poems have all been diligently collected—the latest and best English editions, respectively, having been had recourse to for the purpose. To Gray's there is an appendix embracing a few trifling productions not to be found in the usual editions—some of them certainly trifling enough, yet veritably his, and as such not without interest; as, for instance, the following, which has, we opine, more truth than good manners in it:

EPITAPH ON DR. KEENE.

Here lies Dr. Keene, the good Bishop of Chester,
Who eat a fat goose, and could not digest her.

Or this—which contains an excellent maxim, though embedded in but indifferent verse:

IMPROMTU.

When you rise from your dinner as light as before,
'Tis a sign you have just eat enough and no more.

Yet what a contrast to the poetic fervour and polished diction of his odes and his elegies! How he would frown upon, if not rail against, Mr. Epes Sargent, for thus rescuing them from oblivion!

Along with the usual poems of Goldsmith, the best version of which has been sought with care, there is given in this volume the poet's translation of the celebrated poem by Vida, *The Game of Chess*, which had, until recently, escaped the notice of Goldsmith's editors. Its authenticity is unquestionable; for we have it on the authority of Mr. Forster, Mr. Corney, and Mr. Cunningham, that it exists in the poet's own handwriting; while, as is well observed, "the ingenuity and skill with which the poem is translated, prove that it must be from a hand not inferior to Goldsmith's."

Hood fills a volume himself. One would scarcely have thought that he had left so much that was of such enduring interest behind him. Poor Hood! He was indeed a man of feeling, though a punster as well as a poet—and a humourist as well as a philanthropist. "His friends assert," observes Mr. Sargent, "that in the twenty years during which Hood was writing for the press, he never penned a line intended to give pain to an individual, or which he might wish himself to blot." And so we verily believe. His "Bridge of Sighs," and his "Song of the Shirt"—to go no further—evince too much of the overflowing of human sympathy, to make it probable he would torture as well as condole. One can have no difficulty in assigning him his place in the following reflections of his own:

FALSE POETS AND TRUE.

Look how the lark soars upward and is gone,
Turning a spirit as he nears the sky!
His voice is heard, but body there is none
To fix the vague excursions of the eye.
So, poets' songs are with us, though they die
Obscured and hid by Death's oblivious shroud,
And earth inherits the rich melody,
Like raining music from the morning cloud.
Yet, few there be who pipe so sweet and loud,
Their voices reach us through the lapse of space:
The noisy day is deafened by a crowd
Of undistinguished birds, a twittering race;
But only lark and nightingale forlorn
Fill up the silences of night and morn.

Yes, indeed—

"Poets' songs *are* with us, though they die."

Hood's songs are truly so—and some of them will abide with us forever. Who that once reads it will ever forget his sighing song for her who, like Hamlet's Ophelia, was "drowned, drowned, drowned!"

"One more unfortunate,
Weary of breath,
Rashly importunate,
Gone to her death!"

Verily it was a "Bridge of Sighs" over which she had to pass into the valley of the shadow of death. But let us give the terrible catastrophe in his own terror-striking words:

Where the lamps quiver
So far in the river,
With many a light
From window and casement,
From garret to basement,
She stood, with amazement,
Houseless by night.

The bleak wind of March
Made her tremble and shiver;
But not the dark arch,
Or the black flowing river:
Mad from life's history,
Glad to death's mystery,
Swift to be hurled—
Anywhere, anywhere
Out of the world!

In she plunged boldly,
No matter how coldly
The rough river ran,—
Over the brink of it,
Picture it—think of it,
Dissolute man!
Lave in it, drink of it,
Then, if you can!

Take her up tenderly,
Lift her with care;
Fashioned so slenderly,
Young, and so fair!

Ere her limbs frigidly
Stiffen too rigidly,
Decently,—kindly,—
Smooth, and compose them;
And her eyes, close them,
Staring so blindly!

Dreadfully staring
Through muddy impurity,
As when with the daring
Last look of despairing
Fixed on futurity.

Perishing gloomily,
Spurred by contumely,
Cold inhumanity,
Burning insanity,
Into her rest.—
Cross her hands humbly,
As if praying dumbly,
Over her breast!

Owning her weakness,
Her evil behaviour,
And leaving, with meekness,
Her sins to her Saviour!

As a contrast, and an illustration, let us give a single specimen of his humour,—humourous, dry, and relishable, as need be, all must admit, and of a satire forcible and keen; yet, without the slightest tincture of gall, or any thing else that could curdle in the slightest degree the milk of human kindness:

NUMBER ONE.

VERSIFIED FROM THE PROSE OF A YOUNG LADY.

It's very hard!—and so it is, to live in such a row,—
And witness this that every miss but me has got a beau.—
For Love goes calling up and down, but here he seems to shun;
I'm sure he has been asked enough to call at Number One!

I'm sick of all the double knocks that come to Number Four!—
That Number Three, I often see a lover at the door;—
And one in blue, at Number Two, calls daily like a dun,—
It's very hard they come so near, and not to Number One!

Miss Bell, I hear, has got a dear exactly to her mind,—
By sitting at the window-pane without a bit of blind;—
But I go in the balcony, which she has never done,
Yet arts that thrive at Number Five don't take at Number One!

'T is hard, with plenty in the street, and plenty passing by,—
There's nice young men at Number Ten, but only rather shy;
And Mrs. Smith across the way has got a grown-up son,
But, la! he hardly seems to know there is a Number One!

There's Mr. Wick at Number Nine, but he's intent on pelf,
And though he's pious will not love his neighbour as himself.—
At Number Seven there was a sale—the goods had quite a run!
And here I've got my single lot on hand at Number One!

My mother often sits at work and talks of props and stays,
And what a comfort I shall be in her declining days:—
The very maids about the house have set me down a nun,
The sweethearts all belong to them that call at Number One!

Once only, when the flue took fire, one Friday afternoon,
Young Mr. Long came kindly in and told me not to swoon:
Why can't he come again without the Phœnix and the Sun?
We cannot always have a flue on fire at Number One!

I am not old, I am not plain, nor awkward in my gait—
I am not crooked, like the bride that went from Number Eight:—
I'm sure white satin made her look as brown as any bun—
But even beauty has no chance, I think, at Number One!

At Number Six they say Miss Rose has slain a score of hearts,
And Cupid, for her sake, has been quite prodigal of darts.
The imp they show with bended bow, I wish he had a gun!
But if he had, he'd never deign to shoot with Number One.

It's very hard, and so it is, to live in such a row!
And here's a ballad-singer come to aggravate my woe;—
O, take away your foolish song and tones enough to stun—
There is "Nae luck about the house," I know, at Number One!

Such was Thomas Hood. And sure we are that the productions of such a mind will not fail to be more and more appreciated by, as they are, and as by this edition of them they will be, more and more widely circulated among the American people.

Legends and Records, Chiefly Historical. By Charles B. Taylor, M.A. New York: Stanford & Swords.

This is one of those delightful volumes so acceptable for desultory reading—for refreshing a wearied mind for a leisure half-hour or so—its detached pieces rendering it convenient for taking up and laying down without the disadvantage of breaking the thread of a continuous piece. Their subject-matter, too, being chiefly historical legends and records, some of which are so many little romances of history—they are instructive, while they are recreative. They are thirteen in number, of varied character and interest, but all of them attractive, and none of them without a moral. They are as follows: Guyon of Marseilles; The Earl of Strafford; The Lady Lisle; The Lady Anne Carr; The Lady Russell; The Son and Heir; The Lowly Lady; Fulgentius and Meta; Anecdote of George the Third; The Bible in Spain; Anne of Cleves; A Vision of Conscience; The Story of Fiesco. The very titles of most of them, it will thus be seen, are indicative of romantic historical interest. One of them, being happily of moderate dimensions, we present entire in our Department for the Young—though it is by no means to be understood, that the book is designed especially for juvenile reading; very far from it. The adult reader may be instructed and entertained by its contents, as well as the young; and this, we cannot but think, is one of its great recommendations.

Brother Jonathan's Cottage; or, The Friend to the Fallen. By Henry H. Tutor. New York: Hart.

A well-meant endeavour to check the prevalent vice of intemperance, by portraying its baleful consequences in social and domestic life. The volume contains as many as five-and-twenty sketches illustrative of the vicious indulgence. They are most interesting in themselves; while as examples of the fatal mischiefs and endless miseries of the drunkard's course of life, they read a powerful moral lesson.

FOREIGN LITERATURE.

There has just been published in Basle, Switzerland, a volume entitled *Geschichte der Amerikanischer Urreligionem*, by Professor J. G. Muller, which is described as a storehouse of research in matters pertaining to American antiquity. It treats of the religious doctrines and traditions of the savage tribes of America, including the Carribees and the inhabitants of the Antilles, and also of the religious history of the coloured races of this continent, the Mexicans, Peruvians, &c. Sketches of manners and customs enliven the learned work.—At Louvain, in Belgium, there has been issued in French, a small volume on Buddhism, under the title of *Le Bouddhisme, son fondateur et ses ecritures*, which is a talented resume of the whole information so far obtained, with occasional conjectures and incidental critical remarks.—A history of the origin and development of the Papal States, crowned with a prize by the Academy of Sciences at Gottingen, has appeared from the press of Brockhaus.—Biblical literature has received a new contribution in a Greek-Latin-German Testament, the Greek text being a revised edition of Professor Tischendorff's text of 1849, with the edition of the Ammonian sections and the Ensiclian canons; and the Latin text being an attempt to establish the genuine text of Jerome with the various readings of the Vulgate, as authorized by the original editions of Luther. The three texts have the parallel readings of the Old and New Testaments, and are preceded by copious sketches of historical investigations. It is published at Leipsic.—Few readers, probably, have heard of Nordhausen, but the continuation of an excellent work bears its impress, the title of which may be summed up as the history of the Jewish nation from the building of the sacred temple until the installation of Simon the Maccabee as High Priest and Prince. It is a work of research, marked by critical perspicacity, an apparent freedom from prejudice, and that agreeable and quiet reserve which shields the author, Herzfeld, from any sudden enthusiasm for new and dazzling combinations.—Prof. Giesenbrecht of Berlin, noticeable for the clearness of his writings as well as their poetic diction, is about issuing in Brunswick his History of the Times of the German Emperors, to which he has devoted twenty years.—A valuable literary manual is afforded by Buergi, who has prepared a map of Palestine in relief. Its surface is one square yard. The proportions 1-300,000, are so rigorously adhered to, both with regard to elevation and extent, that a globule of mercury placed in the bed of a mountain river will wind its way down to its mouth on the lake without pause or deviation in any side valley.—Finally, we may note the third volume of Massam's *Kaiserchronik*, one of the most important works for the student of the German literature of the middle ages, being the famous poem of the 12th century, edited from the twelve complete and seventeen fragmentary manuscripts, the characters, ages, and merits of which are here thoroughly investigated.—A learned and valuable work, prepared by Dr. Carroe, of Heidelberg, on Roman Catholicism as it is in Italy, has been sent over in manuscript to this country, and is being gradually published.

Conspicuous amid foreign publications are works on the Holy Land, to which recent events have imparted a fresh interest. The Rev. Lord W. Russell, a relation of Lord John's, is the compiler of one of these. For some years the fine country of Palestine has groaned under the worst forms of local despotism; the fields have been without culture, and the inhabitants of towns and villages reduced to a state of comparative beggary. The latest accounts, however, encourage us to entertain the hope that a milder administration will soon change the aspect of affairs, and bestow upon the Syrian provinces some of the benefits which the liberal policy of the Sultan has conferred on the pashalic of Egypt. The Christian will never fail to watch with intense interest the social revolution as it progresses in this "Land of the Bible," together with those religious influences which in their full triumph shall rehallow

"Those holy fields,
Over whose acres walked those blessed feet
Which eighteen hundred years ago were nailed,
For our advantage, on the bitter cross."

Curious Phenomenon.—A curious phenomenon has lately been witnessed in the port of Vera Cruz. For several days in the beginning of this month, the shores of the harbor and neighbourhood were strown with dead fish, cast up from the sea. So great was the quantity, that serious fears were entertained lest disease should follow from such a mass of putrefaction. Bodies of troops were turned out each day who gathered the fish and buried them on the spot. A general order was issued commanding all those residing in the vicinity to take the same steps for the prevention of disease. An order was also issued prohibiting the sale of fish. This phenomenon continued for several days and at last gradually disappeared. It is interesting to naturalists, and we therefore give the following explanation of Mr. Adolphus Hedgewisce, a surgeon in the Military Hospital, resulting from experiments made by order of the commandant. In the appearance of all the fish, the first thing that struck the attention was the inflamed and protruded state of the eyes, such as ordinarily takes place in strangulation. This, the doctor says, was not, as might be supposed, the result of putrefaction, for the case was the same when it had not commenced. On opening the fish, the intestines were observed to be much distended with a gas, which on testing, proved to be carbonic acid gas. A decomposition of the contents of the intestines showed the presence of no poison, either mineral or vegetable. A submersion of the intestines and fish in slacked lime caused the evolution of large quantities of carbonic acid gas. He judges, therefore, that the death of these fish has arisen from asphyxia, caused by this gas. He concludes that the gas has been evolved during a submarine volcanic eruption, and, in support of his opinion, refers to Humboldt's Cosmos, page 221. He also refers to a similar phenomenon which took place in the Mediterranean in 1821, where large quantities of fish were thrown up on the shores of Corfu, Cephalonia, and the coast of Albania, and by their decomposition caused a plague, which carried off large numbers of the inhabitants.

Adaptation of Churches to Localities.

The difficulties imagined as existing in the way of obtaining suitable sites for churches in the crowded districts of our city, and which impression is ofttimes the occasion of neglect in supplying the means of grace, might be obviated, if not entirely overcome, were it known that the means for an architectural triumph is afforded in the adaptation of the building to its locality—a result which, when attained, is at all times pleasing and becoming. And though a noble site is at all times preferable, yet as this is not always on hand, or if so, only to be secured at an enormous outlay, proportionate to its productiveness if applied to mercantile purposes, it will be as well to hold in mind the practicability of rendering even the most indifferent lot of ground available, where the wants of the surrounding population absolutely require it. From a paper on Architectural Propriety, lately read before the Ecclesiological Society of this city, by the architect, Frank Wills, we take the following extract, bearing on the subject:

> There is a most important subject on which a few words must be said, which, though not falling strictly within the limits of constructive propriety, yet of necessity is of great importance in determining the general character of a design. I refer to the peculiar difficulties so often attached to the site and neighborhood of city churches. Here, ancient examples generally fail us, and we are compelled *nolente volentē* to fall back upon the spirit (if we have it) that moved the cunning artificers of old. In ninety-nine cases out of a hundred the churches left us by our ancestors were enclosed by church yards, whose turf and yew trees of perennial green, embellished by contrast the more severe lines of man's labor adjoining. The very winds of heaven chanted a requiem as they swept amid the branches that waved over the sleeping dead. "God made the country," and everything round a country church, heightened, though it softened, the beauty of God's hallowed house.
>
> "Man made the town." Transplant that same country church, encase it between square piles of brickwork, towering up in monotonous sameness—its beauty is marred, if not destroyed; it shrinks from its harsh neighbors; its bold buttresses retire into feebleness, and the modesty of its lowly aisles seems crushed into meanness by adjacent worldly pride.
>
> If a church be situated at the corner of a block, and a good space be left between the side contiguous to houses, and the houses themselves perhaps low, aisles are unobjectionable.
>
> It often happens that two or three lots can only be obtained in the middle of a block, on which the church must be built. What is to be done? If the building exceed not fifty feet in width, why not at once omit aisles in toto? Gain all the light you can in the two ends of your church, and in the roof, on either side, midway between ridge and eaves, have a row of gabled Dormer windows, which can contribute as much to the architectural effect of the exterior, as they are admirable for lighting and ventilating the interior. If there be a tower, let the doorway be rich, for its detail can be readily scanned by whoever enters or passes by the church, but let the upper part of the tower, until it soars above the houses, and can be seen at a distance, be simple. This appears to have been the principle that guided the great Wren in so many of the churches he erected in London.
>
> If there be no tower, the side walls being lofty and the roof a good pitch, it requires but a bold management of the front buttresses to produce an imposing effect. There is *no reason whatever* why, in even a single lot of twenty-five feet front, a building with all the external and internal characteristics of a church should not be constructed. The mere plagiarist, the servile imitator, the high and dry ecclesiologist may sneer at what he considers an absurdity, but nevertheless it can be done not only after the manner of him who copies good detail—to be spoiled by its connection with his own unmeaning design—for the whole, but a church of such small frontage and cramped between two ordinary houses, can have in it the true life of ecclesiology, and accord with all the rules of architectural propriety.
>
> This is indeed an important subject, when we think of the dense population that throngs portions of this city, and, indeed, all large cities. To obtain a site for a church in any part of the city is difficult enough, but to obtain one where human habitations cover every inch of room, is almost hopeless, if we have to pay for space enough to allow the church to be detached from adjacent buildings. Where people are perishing for lack of knowledge, and where funds are scant, and friends are few, ecclesiology can lend a helping hand, as well as when she enriches the altar of God with vessels of gold and vessels of silver. A wholesome ecclesiology is a thrifty as well as an honest steward, that ministers to the poorest as well as the richest member of the Church's household.

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

XXII.

Prayer appeases God, but a tear compels him; that moves him, but this constrains him.—*St. Hieron. in Esaiam.*

Present fear begetteth eternal security; fear God, which is above all, and no need to fear man at all.—*St. August.* cxix. *Psal.*

Saving faith is conquering faith; it conquers self, sin, Satan, the world, and death; it goes on in its warfare, and increases its conquests until crowned with glory.

A Christian in all his ways must have three guides—truth, charity, wisdom. Truth, to go before him; charity and wisdom, on either hand. If any of the three be absent, he walks amiss. I have seen some do hurt by following a truth uncharitably; and others, while they would salve up an error with love, have failed in their wisdom, and offended against justice. A charitable untruth, and an uncharitable truth, and an unwise managing of truth or love, are all to be carefully avoided of him that would go with a right foot in the narrow way.—*Bishop Hall.*

The body is the shell of the soul, and dress the husk of that shell; but the husk often tells what the kernel is.

Advice, like snow, the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.—*Coleridge.*

Sins are like circles in the water, when a stone is thrown into it, one produces another. When anger was in Cain's heart, murder was not far off.—*P. Henry.*

Dear Mr. Editor:—The above selections close this series of "Pious Proverbs and Reflections." Hoping that your readers have read them with both pleasure and profit, I remain respectfully, yours, &c.

C. F. H.

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JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

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For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

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GEORGE WILKES, M.D., and C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

January 1*st*, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 0	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 0	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45	1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
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Robert M. Field,
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Henry Rowland,
Silas Davis,
William E. Bird,
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Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,
Adam Norrie,
Henry Eyre,
Robert L. Maitland,
Benjamin B. Sherman,
Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

EDMUND HURRY, Surveyor. [ap1-1y] A. B. McDONALD, Agent.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:
Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1-1y GEO. M. KNEVITT, Agent

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,
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Henry Beadel,
Robert Schell,
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Joseph Foulke,
F. A. Palmer,
George W. Riggs,
Joseph Britton,
F. W. Edmonds,
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R. W. Howes,
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JOHN T. METCALFE, Consulting Physician.
CHARLES D. SMITH, M.D., } Medical Examiners.
oct7–6m EDWARD FIELDS, M.D., }

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

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John Newhouse,
Isaac Fryer,
Frederick Hadley,
John G. Wellstood,
Chas. C. Cunningham,
William Laimbeer, Jr.,
Richard Schell,
William K. Thorn,
Alex. McKensie,
Levi Onderdonk,
Joseph H. Jennings,
Robert Smith,
John L. Tonnele,
Francis Blanchet,
James W. Randell,
Daniel B. Pierson,
Robert Orr,
Nathan Clark,
Peter Poillion, Jr.,
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James Black,
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Jas. Wotherspoon,
Chas. H. Smith,
D. Colden Ruggles,
R. C. Rathbone,
J. W. Rumsey,
John M. Mason,
Moses M. Bradley,

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20–1y

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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John J. Hicks,
Minor H. Keith,
John DeBevoise,
Grahams Polley,
Thomas C. Moore,
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Joseph Boughton,
James S Bearns,
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M. Kalbfleisch,
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A. J. Allaire,
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Jeremiah Johnson,
Richard Raynor,
Rollin Sandford.

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

TEA, TEA, TEA.—377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

STAINED GLASS FOR CHURCHES, &c, manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19-1y

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.

WM. H. STEPHENS, First Marshal.

WHITE, THE HATTER, **212** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.

GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15–1y

PIANOS AND MUSIC.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18-1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¼ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23–1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13–1y 441 Broadway.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24–1y LIGHT, NEWTON & BRADBURYS.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6¾, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20–1y Factory, 311, 313, 315 Rivington street.

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
West Troy, Albany Co., N. Y.

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings, and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.
Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to

mar4–1y HENRY ERBEN, 172 Centre street, N. Y.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

FURNITURE.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogony, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

NEW LOCATION—FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **435** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y **483** Broadway, between Broome and Grand streets.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No. 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23–6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods

R. E. PETERSON, }
W. T. PETERSON } 144 Bowery, N. Y.
mar18-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30–1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A.M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth, 25 cents per box.

Tonic wash for discused and bleeding gums, 25 cents per bottle.

Reference to several thousand people in New York and vicinity.
sep30–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N Y.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. ap1-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15–1y GEO. E. MENDUM, 18 Wall street.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.

f11-1y BARRETT, NEPHEWS & CO.

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereems, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20–1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17–1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Cbenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. HODGE's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3–1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1–1y

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.

Hats and Caps made to order.
Furs altered to any shape. au19–1y

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in superior manner.
GENTS' FURNISHING GOODS je3–1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,

ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.

Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c

☞ All orders punctually attended to. au12–1y

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: RICHARD SILL, 343 Broadway.
1st *Vice President:* CHARLES P BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st *Vice President:* B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL E. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. 167 Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture.
sep16–6m

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27–1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9–6m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23–1y–$

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28–1y 3 Cedar street.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N.Y. WHEELER & WILSON MANUFACTURING CO. my20–1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL,
sep30-1y G. F. BAILEY.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.

m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8–1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5–tf

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18–1y

For The Churchman.

CHURCH AND HER PRINCIPLES.

Boston, Feb. 6, 1855.

Mr. Editor:—The prevailing sentiment here, outside the Church, is that she is an intruder: that she has no right to be here; that she is a child of sufferance, and not here by her claims as the Church of God. Indeed a modern defender of the persecutions by the Puritans, places his defence on the ground that the Puritans came to New England to clear up the land for *themselves*, and those sects that were persecuted sat themselves down in the very gardens cleared by the "New England fathers!" Why should not they be driven off? The danger is that the Church will catch the spirit of the times; endorse the obnoxious sentiments; come in as one whose claim to admission is doubtful; cringe and bow obsequiously before the August Presence of sectarianism as the Jew in Ivanhoe, cold and benumbed, crept into the corner of the chimney in the mansion of Adin the Saxon; and say, "I will open my Prayer Book, if I may be permitted; I will differ from you only in forms." To maintain her place, so yielded, she is expected to conform. She must move in the common ranks and in the place there assigned her. She has Bible and Tract Societies of her own; yet she must countenance and sustain the union societies, at the expense of the Church. She has an aggressive work of her own to perform; this she must forego, and become an active member of the "Evangelical alliance." She has a Church and Sacraments to uphold before an ungodly world: her own vineyard she must not reap, while all the "Evangelical" and "Union" measures she must sustain. She has Sabbath School books, prepared for the use of the young, to train them in the right way of the Lord, but she must use in Sabbath Schools here the "Union Sunday School Question Books," as is actually done in the Cathedral Church of Boston, of which the Bishop of the Diocese is Rector. The Church provides for "*Daily* Morning and Evening Prayer;" she furnishes seven hundred and thirty services in the year. But she must not open her own churches. The "Evangelicals" will not like it. And as the Church is allowed to come within the pale of evangelical denominations and stay there, provided she behaves well, is she not bound in good faith to conform? But while she may not open her own churches for Daily Worship, she is permitted, nay expected, to be represented in the Daily Union Prayer Meeting held each morning in the Old South Chapel, in Boston. And she does so: and she takes a chief seat in that synagogue, and leads both in singing and extempore prayer. And she has her reward. Must not such a course endorse the sentiment that the Church is an intruder—that she has no distinct mission to perform—that the Prayer Book may be a convenience, but that it is not the law of God through the Church to His people in the ages to come—that the Bible is indifferent about Socinianism, Democracy, and Episcopacy— that the truths taught our children are no other, no fuller, than those taught in the Baptist or Presbyterian Schools, and that the same manual answers alike for all—that we have no distinctive doctrines connected with Baptism, and that the Communion is no more to us than a love feast? How can the Church grow under the shade of such an Upas? Must she not be as feeble as her enemies could desire?

The Church relies for her success very much upon the early and proper training of children. She has made ample provision for the doing of this great work in a thorough manner. Did not the Church take care of the lambs of the flock, it would show that she could not be the Church of Christ. The Religion of the Son of God, himself the Blessed Babe in Bethlehem, is the only religion that cares for children. It has a place for them in its bosom. All the holy men commended to us by St. Paul as "a cloud of witnesses", entered the Church as infants. It sets a right value on them; teaches us how precious they are in the sight of God; and explains why they live and why die. When the Gospel was sent in the person of the Incarnate Son of God, it came to men in the form of childhood. Jesus our Lord came not as the angels came to Abraham or to the Shepherds in Judea—not as the "form of the fourth" appeared in the burning furnace—not as Moses appeared to the Saviour, or the Son of God came to St. John in Patmos. But He came as an infant in the manger. And by their baptism and reception into the Church, she teaches us the love of the Great Shepherd for His lambs, and His mode of peopling heaven in their early death. But if the Church, to avoid the cry of Romanism on the one hand, and to keep on good terms with the "Evangelical" sects on the other, hides, disguises, or allows to sink into insignificance, or even subordination, those great truths and the fruits that attend them—if she neglects the private home-teaching, and substitutes the Sunday-school, with young, gay, incompetent teachers—if she fall in with the spirit of this place, by which family training has almost wholly disappeared, and the catechetical instruction of the Minister of God is known only in name, and the pernicious substitute of Puritans for this chosen ministry of God, an irresponsible Sunday-school takes its place—then must the Church rest under the frown of its Great Head. I know this manner of conducting the Church is much lauded here--it is "evangelical." I know the "union" character of Sunday-schools gives them their chief value in the eyes of many. But many think otherwise. They regard it as a most excellent device to keep down the Church—to increase the ranks of Calvinists. But they regard it as a poor policy, if the intent be to plant the Church here as the Church of the Lord—to extend her borders, and make the rising generation sound churchmen. It may make the Church respectable; it may rub off a little scandal.

And why should she hide that beauty with which God has arrayed her in the music of her services? Why should she ape or follow the style of sacred music among us? Her service is for the people. Her prayers are *common* prayers: for all persons and all times. In all her services all are expected, commanded to unite. She came down from those Apostolic Churches who spake "to each other in Psalms, Hymns, and Spiritual Songs." She follows that Church who, in tribes and by thousands, went up to the House of God with thanksgiving and entered into His very gates with praise. Why then should she place her sacred music in the mouth of a few heathen singers—allow them to consult their artistic taste, rather than aid the devotions of the Congregation, and give snatches of Polkas and strains from the newest opera? Does not God call upon all the people to praise Him? Should not those who lead conduct singing so that all the congregation can join? This is the ancient mode. We do not need a new tune each Sabbath any more than we need a new hymn. In tunes as in wine, "the old is better." This selecting a small band of men and women to perform *their* part in the worship of God as Grisi and Mario perform theirs on the boards of a Theatre, belongs to the Puritan and not to the Apostolic Church. Men do not go to Church to be *entertained* with music. If they do they ought to be disappointed. Not long since I heard the solemn hymn—"A charge to keep I have"—sung to one of Jullien's Polkas. The Rev. Dr. Vinton, Rector of St. Paul's Church, in this city, has recently broken ground on this subject in an able discourse in favour of congregational singing. We need a truer estimate of sacred music. It is not a wedge to keep the services apart. It is not a fit time to go out and come in. It is not the proper, though oft considered the "convenient season," for the sexton to stir the furnaces, open windows, and attend to business generally. It is not introduced in such fullness and beauty into our service, simply to allow the minister to breathe, to give him a halting place, or afford him leisure to change his vestments. It is a service delightfully sacred to God, but in which we may mock Him, as in any other portion of daily service. God give us a return to "old paths"!

We have had an affair of somewhat a notorious character, of which you have heard, and have advised your readers. As it has, in some measure, grown out of the hatred to the principles of the Church, and illustrates not only the dread that many have to the real Church spirit among us, but also shows that the Church has not only to contend against Puritanism, but also Puritanized Episcopacy, I shall devote a line or two to this affair.

You have notified your readers of the suit in one of our Courts brought against the Rev. William T. Smithett, Rector of Christ Church, in this city. A suit was brought against Mr. S. in our Criminal Court for an assault on a gentleman in the church upon Sunday. The testimony was conflicting, and the judge dismissed the complaint. A suit was then commenced in our lower libel court, and the Rector was defaulted in the sum of $20. But this was allowed by the defendant, who did not appear, that he might carry the case up to a higher court, which has been done, so the scandal has not yet ceased. The difficulty is an old one. Some members of the parish want a stronger Church spirit in this Church. They have been trained under the ministry of such men as the Rev. Dr. Eaton and Dr. Croswell, and cannot be content with common men. This controversy cannot but have an injurious influence upon the present prosperity of this ancient church. But God may overrule it for good in the time that is to come. This church will soon come into possession of property amounting to nearly $60,000—and as one of the gentlemen involved in this unhappy affair now worships at the Church of the Advent, some parties profess to see in this matter an attempt to get hold of the property and transfer it to the use of the Church of the Advent. Some time since the Rector and Wardens of Christ Church were cited before the Supreme Court to show cause why they should not vacate the property now held by them. The Relators placed their claims on grounds strictly legal. But when the defence came to be heard, the ground of defence was made personal. Mr. Brown, a member of Trinity Parish, but a most bitter enemy to what he calls "Puseyism," conducted the defence. Judge Shaw, a Unitarian, Judge Bigelow, of the same sect, Judge Dewey, an Orthodox, and Judge Metcalf, a member of the Church of the Advent, were on the bench. Mr. Brown stated, while he lamented that in the Episcopal Church there were two parties, the High Church and the Low—that the parties to the Record were not the real parties to the suit; that the men on the Record were the mere agents of the Church of the Advent in Boston; that this Advent Church was a Puseyite church; that it was nearer the Romish Church than it was the Episcopal Church; that it was anxious to obtain the property of Christ Church and use it. As he was proceeding in this strain the "Bench" looked queer. Judge Metcalf, as one of the party accused, could say nothing. Judges Shaw and Bigelow were silent. At length Judge Dewey, the "Orthodox" Judge, arrested the eloquence of the legal gentleman. He rebuked him for his words. He informed him that the Supreme Court of Massachusetts was not the place for vituperation, nor the place for men to utter their sectarian spite. Now the Church of the Advent had no more to do with that trouble than it had with the war in the Crimea. But this shows the spirit among us.

We have two associations among us of a semi-religious character designed to affect the young. The one is called the "Young Men's Christian *Association*;" the other, the "Young Men's Christian *Union*." As their names would indicate, they are civil societies. The "Association" is the elder society; it is orthodox. It was started and is sustained by the evangelical churches. It carefully excluded all men not connected with such churches. It opened a reading room; it procured a library; it solicited public patronage; it provided a course of public lectures; it was designed to meet the moral and religious wants of young men, give them a place to meet, and keep them from evil. Being publicly excluded, the "Liberal Young Men" formed a society of their own on a broad platform; invited all young men to join who had a good moral character; opened a reading room and library; styled themselves the "Young Men's Christian Union," and in an hour became a formidable rival to the elder organization. With a diplomacy worthy of older men, the "Liberals" knew it would not do to have lectures given only by Universalists and Unitarians. They appeared before the evangelical pastors whose names had given character to the Association, and solicited preachers at their mouths. They met the objection that the society was not orthodox with the unanswerable argument—"Then preach to us and make us so: why instruct those only who are already right? why call the righteous, when sinners stand at your door? why refuse to call them to repentance?" When it was objected that the evangelical clergy could not consistently enter the pulpits of heretical congregations, the answer was prompt and significant: "That we don't ask; stand in your own pulpits; select your own time; open your doors when you please; preach what you please to us; we will fill your house any time, any where." As this plea could not be evaded, the request was granted, and the significant sight seen. On the one hand evangelical ministers preaching before the Young Men's Evangelical Association: the Association sending afar for their lecturers; paying for each lecturer, and the cost of the service, whole. On the other hand, the heretical Association had evangelical churches open to them freely, orthodox ministers, and a good orthodox influence thrown around them, and all at no cost to themselves. And the present Winter the same diplomacy is repeated. The evangelical young men have their course of Sunday night lectures in the Tremont Temple, preached by the soundest men; and the heretical young men their course of lectures in churches: now orthodox, then Unitarian, now Universalist, then Baptist, now Episcopalian, then Methodist. And the course being on the Early Fathers, each clergyman selects the one on which he proposes to build. The course is quite popular. It is generally conceded that the exscinded young men have outgeneralled their rivals.

* * *

State of Religion in Boston.—We are grieved to write, that the state of religion in this community is far from being what it should be. Errors of various kinds are rife among us. The Spiritualists, so called, maintain two Sunday services, and the corruptions of the deluded people who come under the designation, are daily becoming more apparent. Infidel preachers are as busy as ever in undermining the religious principles of all that they can induce to hear them, and they are not a few. They seem to grow bolder in attacking all that the Bible holds up as worthy of our reverence and love. Vice of every description is bold, and unblushing. At such a time the Christian clergy and laity are expected each and all to do their whole duty. The laity are deficient in Christian effort, and they are now too often reminded of it from the pulpit. Some of our evangelical clergy are doing all in their power to resist the tide of worldliness and religious indifference that is setting in upon us. There are others that perhaps might do more, if they could be induced to give up Lyceum and other lecturing, that is an occasion of public scandal, since their pulpit and pastoral duties must be less efficient, and since the inadequacy of their salaries cannot be fairly urged as a reason why they should be so much engaged in matters foreign from the duties of a pastor, and that at a season of the year, of all others, the most favourable for ministerial usefulness at home. There is another custom that sometimes may grow out of the above habit, and that is, for our best preachers to preach in their own pulpits but once,—say Sabbath morning. As a consequence, an indifferent, less impressive, or incompetent preacher is likely to appear in the afternoon, to the regret of the congregation. Whenever this happens from necessity, it should be patiently borne, but when it occurs from the indolence of a pastor, or from his engaging needlessly in miscellaneous pursuits during the week, it becomes an occasion of offence, of the neglect of the sanctuary on afternoons, or the visiting of improper places. We make these remarks in no captious spirit, but in view of the deplorably low state of religion among us, and with the hope, that any of us who are not exerting ourselves for the truth as much as errorists are for its opposite, may become "zealously affected always in a good thing."—*Correspondent of the N. Y. Journal of Commerce.*

* * *

Profanity.—A young man, named Wm. Agen, was arrested in Philadelphia for flourishing a sword, and in the office he behaved in an outrageous manner, and swore most wickedly, for which he was fined $16 75 for twenty-four oaths, and also for being drunk, and not having the money to pay the fine, was committed for twenty-four hours for each oath, and one day for being drunk, thus making his term of imprisonment twenty-five days.

* * *

Acquittals for Aiding in the Escape of Fugitive Slaves.—The Supreme Court of Wisconsin has acquitted Booth and Ryecraft on their trial for aiding the escape of a fugitive slave, on the ground of the illegality of the indictments against them.

* * *

New Coin.—A new cent coin will shortly be issued from the Philadelphia Mint. It is said they are smaller than the present coin, and more highly finished.

Victor Hugo, the celebrated French poet and republican will, it is said, shortly pay a visit to the United States. Like Chateaubriand, he probably hopes to find here fresh and picturesque subjects for his pen.

NOTICES.

The Provisional Bishop is expected to officiate at the Church of the Good Shepherd, 68 East Broadway, near Market street, on Sunday morning (11 inst.). Service at 10½ o'clock.

The Anniversary Meeting of the Church Charity Foundation will be held on Sunday next, at 7 o'clock, P.M., in the Church of the Holy Trinity, Brooklyn; Bishop Potter will preside. A sermon will be preached by the Rev. Dr. Taylor, of Grace Church, New York, and offerings received in aid of the Society.

The Fifth Anniversary of the Protestant Episcopal Mutual Benefit Society will be held at St. Thomas' Church, on Monday Evening next, February 11th. The Annual report will be read, and a sermon preached by the Rev. Dr. Neville. A collection will be taken up in aid of the Charity Fund of the Society.

Sermon to the Young.—The Rev. C. D. Jackson, Rector of St. Peter's Church, Westchester, will preach to the Young, in the Church of the Epiphany, 130 Stanton st., between Essex and Norfolk streets, on Sunday evening, February 11. Service to commence at 7½ o'clock.

A stated monthly meeting of the Protestant Episcopal Mutual Benefit Society will be held at No. 637 Broadway, on Thursday evening next, the 15th inst., at 8 o'clock.

Theo. R. McIlwaine, Rec. Sec'y.

New York, Feb. 8, 1855.

Second Series of Sermons.—The second sermon will be preached on Sunday (February 11) evening, in St. Stephen's Church, by the Rev. H. N. Hudson. Subject—Looking unto Jesus. Service at 7½ o'clock.

Commission on the Memorial.—The Right Rev. J. H. Otey, D.D., the Chairman of the Commission of Bishops on the Memorial, has postponed the meeting of the Commission which was to have been held at the residence of the Bishop of Pennsylvania, on the 6th of February, to the 21st of May.

Samuel R. Johnson, Secretary.

Protestant Episcopal Tract Society.

A regular meeting of the Board of Trustees will be held at the Depository, No. 55 East 13th street, on Tuesday evening next, the 13th inst., at 6½ o'clock. William R. Ronalds, Secretary.

New York Bible and Common Prayer Book Society.

A regular meeting of the Board of Managers will be held on Tuesday evening next, the 13th inst., at 6 o'clock, at the Depository, 55 East 13th street. William H. Bell, Secretary.

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society, will be held in the Sabbath School room of the Church of the Ascension, on Tuesday evening next, 13th inst., at half-past 7 o'clock.

Thomas P. Cummings, Recording Secretary.

New York, Feb. 8, 1855.

Prize Essay.—A premium of Fifty Dollars is hereby offered by the "Protestant Episcopal Brotherhood, in the Diocese of New York," for the best Tract on the subject of "Church Brotherhoods." The Tract not to exceed sixteen pages, duodecimo, and to be forwarded (post-paid) on or before the 1st of March, 1855, to Mr. F. W. Welchman, New York.

It is requested that each manuscript be accompanied with a sealed envelope, having within the name of its writer, and on the outside, the signature attached to the manuscript.

The right is reserved to withhold the prize if none of the Tracts offered should be deemed of sufficient merit, in which case none of the envelopes will be opened.

Rev. Samuel Buel, Rev. James Mulchahey, Henry D. Paine, M. D., Bailey J. Hathaway, F. W. Welchman, Committee.

New York, December 4th, 1854. eowtml

Church of St. John Baptist, on Lexington Avenue, corner of Thirty-fifth street.—The Sunday afternoon services in this Church are for the present discontinued. An Evening service will be held every Sunday, commencing at 7 o'clock. ja 20-4t

ACKNOWLEDGMENTS.

Church of the Nativity.

The subscriber thankfully acknowledges the receipt of a bundle of clothing for the poor from M. M.; also, a bundle of clothing for the same purpose from Mr. C. C. Clapp.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From a friend, two bundles of clothing; Mrs. M. (post marked Chatham Four Corners), $4; by Messrs. Stanford & Swords, from C., $25; Charity, $10.

While thankful to his friends for past favours—many and long continued—he regrets to be compelled to state that further aid is needed to meet the present emergency. Some, unable to procure employment, who had saved enough from their previous earnings to procure the necessaries of life for a short time, are now destitute, and implore assistance. Others, enfeebled by disease, and having spent all, ask a pittance to diminish the pressure of their sufferings. Among a large number of cases, possessing strong claims, to which he has given special attention, and afforded temporary relief, he may perhaps be excused for alluding to that of the daughter of a clergyman, in feeble health, bereft of both her parents, with an infant child, watching assiduously day and night by the couch of her sick husband, without any means of support but her needle. None can witness such patient uncomplaining sufferers, and not feel it a privilege to alleviate their sorrows.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. Lot Jones, 77 Second Avenue.

February 6, 1855.

Protestant Episcopal Tract Society.

Grace Church. Rochester, $15; Christ, Manlius, $1; Zion, Rome, $4 85; Zion, West Haven, $11; Christ, Manlius, $1 50; by W. V. J. Mercer, Treasurer Diocese of Western New York. Mrs. Susan Danberry, $5; Mrs. Isaac Gibson, $5; Mrs. John Boyd, Jr., $1.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

New York Bible and Common Prayer-Book Society.

Diocese of North Carolina, by Right Rev. Thos. Atkinson, D.D., $50; Church of the Holy Trinity, Brooklyn, Rev. Wm. H. Lewis, D.D., $38; Rev. John Purves, Westport, Conn., $1 50; Grace Church, Rochester, $15; Christ, Manlius, $1; Grace, Utica, $9 15; Christ, Corning, $2 50; Christ, Hornelsville, $6; Christ, Manlius, $1 50; St. Peter's Chapel, Geneva, $10; Diocese of Western New York, by A. V. T. Mercer, Treasurer. Mrs. Susan Danberry $10, Mrs. Isaac Gibson $5, Mrs. John Boyd, Jr., $2. Mr. Wm. Barnes $5.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

The Sailors Mission.

The Missionary of the Floating Church of the Holy Comforter, gratefully acknowledges the receipt of the following gifts to aid in paying arrearage of rent of the Mariner's Home, and for the poor:

Through Messrs. Stanford & Swords, from A., $10; the earnings of two little girls of St. George's Church, Newton, L. I., $8; F., for the poor, $20.

About one hundred and eight dollars are needed to pay the balance of the rent; and the Missionary renews his appeal to the friends of the Sailor, for this amount.

February 3, 1855. D. V. M. Johnson.

Free Church of the Good Shepherd.

Daily Meals for the Destitute.—Received from "Douglass" one barrel of beans, a quantity of pork, and $5; "Typo," $5; a friend, $20; C., $2; E. H. B., clothing; by Messrs. Stanford & Swords, from "An Old New Yorker," $5; a lady, $5; B., $5.

This assistance has enabled the Missionary to supply a table daily for scores of famishing children, and many adults of both sexes. Come and See. R. Hoyt, No. 68 East Broadway.

The Ladies of the Episcopal Orphan Home, gratefully acknowledge the following donations:

1 hall bell and fixtures from Dr. Craft; 4 garments from Miss Edwards; 3 garments from Mrs. Boutelier; 23 aprons, 2 dresses, and 1 double gown from the Auxiliary Sewing Society; 1 jacket and pantaloons from Mrs. Dr. Ludlam; 1 axe from Mr. Many; 21 garments from Miss M. King; 10 garments from Mrs Thorne.

Donations may be left at Stanford & Swords, 637 Broadway, or will be thankfully received at the Home, 74 Hammond street.

February 3, 1855.

The Poor.

The undersigned gratefully acknowledges the receipt of the following donations for the poor:

From John D. Wolfe, Esq., $25; C. L. S., $30.

Further donations of either money or clothing will be thankfully received, and may be left with Messrs. Stanford & Swords, 637 Broadway, or at 276 Houston street.

Thomas Cook, Rector of St. Simon's German Church, and Chaplain to the Emigrants at Ward's Island.

Grace Mission Church, Williamsburgh.

The subscriber gratefully acknowledges the receipt of the following sums to aid in the erection of a Church for the poor:

From a friend, $15; A. C. C., $5; E. R., $10, through Stanford & Swords; Rev. S. H. Tyng, D.D., $100; a friend, $10; Churchwoman, $1; Miss W., $2; A., $5; and H. L., $10. $2, credited on the 20th January to Mrs. Dr. W., should have been $20.

N. B—Further subscriptions solicited, and will be thankfully received They may be left with Messrs. Standford & Swords, 637 Broadway, or the Rev. T. T. Guion, 291 Jay street, Brooklyn, or sent to the subscriber by mail.

Alvah Guion, Missionary and Agent.

Advertisements.

POLYTECHNIC COLLEGE of the State of Pennsylvania, Penn Square, Philadelphia, organized on the plan of the Industrial Colleges of Continental Europe. The fourth semi-annual session will commence on February 12, 1855.

FACULTY.

Prof. S. H. Peabody, Engineering and Mathematics.
Prof. A. L. Kennedy, M. D., Theoretical and Practical Chemistry.
Prof. W. H. B. Thomas, A. M., Mineralogy and Mining.
Profs. Kennedy and Peabody, Mechanics and Machinery.
Prof J. Kern, Architectural and Mechanical Drawing.
Profs. Amarelli and Entrup, Modern Languages.

Announcements and further information furnished on (post paid) application to Dr. A. L. KENNEDY as above.

M. NEWKIRK, President Board of Trustees.
J. McIntyre, Secretary. feb 10-3t

USE THE MAGIC IMPRESSION PAPER, for Writing without Pen or Ink, Copying Leaves, Plants, Flowers, Pictures, Patterns for Embroidery, Marking Linen Indelibly, and Manifold Writing. This Article is absolutely the best portable Inkstand in the known world, for a small quantity folded and placed in the pocket constitutes a traveling Inkstand, which cannot be broken. No pen is needed, for any stick, sharpened to a point, writes equally as well as the best gold pen in the universe. For drawing, it is indispensable. It is, indeed, the whole art of Drawing and Painting—taught in one lesson. Any leaf, plant, or flower, can be transferred to the pages of an album, with a minute and distinct resemblance of nature. With equal facility, pictures and embroidery patterns are taken, and have received the highest eulogiums from the fair sex: and, indeed, a more tasteful present for a lady could not be produced.

This Magic Paper will also mark Linen, or other articles, so as to remain perfectly indelible. All the washing in the world fails to bring it out. Any child can use it with perfect ease. With this Magic Paper, likewise, one or four copies of every letter written can be secured without any additional labor whatever, making it the cheapest and most convenient article extant. It is used to great advantage by reporters of the public press, telegraphic operators, and hosts of others.

Each package contains Four different colors—Black, Blue, Green, and Red—with full and printed Instructions, for all to use, and will last sufficiently long to obtain Five Hundred distinct Impressions.

It is put up in beautifully enameled colored Envelopes, with a truthful likeness of the Proprietor attached. Each and every package warranted. Price $2 a dozen, or five for $1. Single packages 25 cents.

Address, post-paid, N. HUBBELL, 167 Broadway, New York.

OPINIONS OF THE PRESS.

Hubbell's Magic Impression Paper.—We refer our readers to the advertisement in another column, setting forth the merits of this pleasing and ingenious invention. The cheapness should induce all to give it a trial.—*Philadelphia Merchant.*

It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves.—*Tribune.*

Just what the public has long desired, and recommends itself to every individual of taste and refinement.—*Journal and Courier.*

Jan. 20, 1855. 3m

SCULPTURE.—N. Swezey, SCULPTOR AND DESIGNER IN Monuments, **243** and **245** Bowery, corner of Third street, New York. my6-1y-5

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations*," "The Palace of Elegance and Taste," &c.

Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below

Fancy Goods Department.

Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

Reticule Department.

Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

Toy Department.

Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll*," *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.

This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c

Baby-Jumper Department.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

WANTS.

A GOVERNESS WANTED in a private family, who is capable of giving instruction in music, on the piano, and all the usual branches of female education. Compensation, a salary of two hundred dollars, with board as one of the family in all respects. A member of the Protestant Episcopal Church would be preferred. For further particulars address Dr. W. H. BRISCOE, Leonard Town, St. Mary's county, Maryland. feb 10-4t$

WANTED, in a private school, near Fallston, Harford county, Md., a single gentleman well qualified to teach the Latin, Greek, and French languages, Mathematics, and the different branches of English. A clergyman who would take part in a parish would be preferred. Address the Rev. John R. Keech, as above, post paid. jan 27-3t

WANTED, in a Church School near Baltimore, Md., a gentleman of experience in teaching, to assist in the supervision and instruction of a limited number of pupils.

It is requisite he be a communicant of the Church, and interested in the training of Christian youth.

A competent person, who would devote his time heartily to the School, would obtain a pleasant home, and receive a liberal compensation. Address, M. A., Post-office box 138, Baltimore.

jan 27-6t$

LITERARY OCCUPATION.—Wanted immediately, a youth of good education to assist in literary labour, with the view of being trained for the Public Press. He must be a member of the Protestant Episcopal Church. Address, stating age and qualifications, with references, to T. R., Box 1603 Post-office.

NEW YORK EMPLOYMENT OFFICE, 478 BROADWAY.—Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [a1-1y] T. P. SAUNDERS, Proprietor.

CHURCH OF ENGLAND HOME FOR FEMALE SERVANTS, Instituted March, 1849, Organized May, 1854. 149 Grand street, New York.

This Institution aims to be *practically* helpful *to Servants*, by providing for them while out of place, and at a cheap rate, a comfortable, quiet, respectable Home, &c.; where, too, they may receive, systematically, useful and much needed information and training, calculated materially to assist them in discharging, *satisfactorily*, the *duties* they undertake to perform—as also the opportunity of being placed in the best and most eligible situations.

To Employers:—By raising the moral standard of Domestic Servants, and thus adding to their comfort, convenience, and happiness, by giving them competent, faithful, and worthy Servants.

The Clergy, Church Families, and Employers generally, are respectfully solicited to aid and encourage this enterprise, by their patronage, co-operation, and generosity. dec9-3m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; American Girls with reference, free. Families satisfied, or no pay expected. Terms easy and reasonable. m4-1y

PUBLICATIONS.

ENGLISH CHURCH RE-PUBLICATIONS.—The undersigned having access to various English Church Publications, proposes to make extracts from them from time to time, and publish them here. He designs issuing ten numbers of the "CHURCHMAN'S MISCELLANY," in the course of the year, and will send them post-paid to the addresses of subscribers. The price of subscription for one year will be One Dollar. Four Dollars will entitle the subscriber to five copies of each number. The sum named will be merely enough to cover the expense of printing and postage, and if any surplus should remain at the end of the year, extra numbers will be issued. The work will begin as soon as five hundred subscribers are obtained. Those willing to become such will please notify the subscriber, and should the required number be obtained, they will be informed by circular, or through the Church Papers, and then they will have the kindness to send the amount of their subscriptions. To give an idea of the character of the publication, the subjects are given of some of the series which will be issued. Sermons on Practical Subjects, by Bishop Wordsworth, the Bishops of Lincoln, Dr. Pusey, &c.; Extracts from Readings for the Aged, by the Rev. J. M. Neale; Conversations on the Bible from the Old Church Porch, edited by the Rev. W. J. E. Bennett; Extracts from Monro's Parochial Work, and from Cutt's Church Furniture and Decoration; Articles from the Ecclesiastic, the Christian Remembrancer, the Churchman's Companion, the Churchman's Magazine, the Old Church Porch, the Colonial Church Chronicle, the Scottish Ecclesiastical Journal, the Guardian, the English Churchman, &c. The series will be issued by permission of the Bishop of the Diocese, and will enjoy his supervision.

The work being undertaken merely with an humble desire to aid in extending the influence of Christ's Holy Catholic Church, is set before the Church people of this country with the hope that they will make it feasible. GEORGE H. DOANE.

Burlington, N. J., February, A D., 1855.

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in th most elegant style, attended to very carefully and with dispatch.

m11-1y JOSEPH CAHN, 58 Dey street, New York.

FURTHER SUPPLIES OF RARE AND VALUABLE THEOLOGICAL BOOKS, imported and for sale by STANFORD & SWORDS, 637 Broadway.

Those Two Excellent Monuments of Ancient Learning and Piety, Minnicus Felix's Octavius, and Tertullian's Apology for the Primitive Christians. Rendered into English. London: 1708.

Jackson on the Creed. London: 1635.

Sermons by Richard Duke, M.A., late Prebendary of Gloucester, Rector of Witney in Oxfordshire, and Chaplain in Ordinary to her Majesty. Oxford: 1730.

Blackmore's Summary of Christian Antiquities, to which is prefixed An Index Hæreticus, and an account of the Eight first General Councils. 2 vols., London: 1722.

Our Saviour's Divine Sermon on the Mount Explained: to which is a Paraphrase, and Two Copious Indexes annexed; by James Blair, M. A., Commissary of Virginia, President of William and Mary College, and Rector in that Colony, with a Recommendatory Preface by the Rev. Dr. Waterland. 4 vols., London: 1740.

Lord King's History of the Apostles Creed, with critical observations on its several Articles. London: 1719.

Lord King's Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, that flourished within the first Three Hundred Years after Christ.

The Works of the Right Rev. Father in God, Ezekiel Hopkins, D.D., successively Lord Bishop of Raphoe and Derry, with a life of the author, and a copious Index by Josiah Pratt. 4 vols., London.

Several Works by John Norris, Rector of Bemarton, near Sarum, viz: Practical Treatise Concerning Humility; An Essay Toward the Theory of the Ideal or Intelligible World; A Discourse Concerning the Pretended Religious Assembling in Private Conventicles; A Collection of Miscellanies, consisting of Poems, Essays, Discourses and Letters; Practical Discourses upon the Beatitudes of our Lord and Saviour Jesus Christ, and several Divine Subjects; The Theory and Regulation of Love; Letters Concerning the Love of God; A Treatise Concerning Christian Prudence; Reason and Faith, in Relation to the Mysteries of Christianity.

OXFORD BOOKS JUST IMPORTED.—CHEAP, CHEAP BOOKS.

Clergymen, and others wishing to obtain any of the works contained in the subjoined list, will do well to avail themselves of the present opportunity to procure them, as they are all marked at prices much lower than they can be procured from the Publishers.

Bishop Bull's whole works; 8 vols., 8vo, cloth	$12 00
——— on Justification; 2 vols., 8vo., cloth	4 00
——— on Defence; vol. 1st, 8vo., cloth	2 00
Bishop Bramhall's works; 5 vols., 8vo., cloth	12 00
Bishop Wilson's works; 4 vols., 8vo., cloth	8 00
Bishop Cosin's works; 4 vols., 8vo., cloth	8 00
Chandler's Life of David; 1 vol., 8vo., cloth	2 00
Davidsons' on Prophecy; 1 vol., 8vo, cloth	2 00
Shuckford's Connections; 2 vols., 8vo., cloth	4 00
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